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very rare

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S.T.C. 11529^a

S.T.C. 11531

CERTAINE VVorkes of Galens,

called **METHODVS MEDENDI**,
with a briefe Declaration of the worthie Art
of Medicinē, the Office of a Chirurgion, and
an Epitome of the third booke of Galen, of

Naturall Faculties: all translated in
to English, by Thomas Gale
Maister in Chi-
rurgerie.



AT LONDON
Printed by Thomas

East, dwelling betweene Paules Wharfe
and Baynards Castle.

1586.

TO THE R I G H T
Honourable, Sir Henrie
Neuell Knight, Lord

a Burgauene, and his singuler good
escompt, or the Lord, &c.

Forasmuch, my singuler good Lord, as I haue perceiued you to be natu-
rallie inclined to the art of Medi-
cine, and chieflie to haue vnder-
standing in that part, which is com-
monlie called Chirurgerie, I haue
not beene a little carefull since my
acquaintance with your Lordship,
to further you in the same studie,
even to the vttermost of my power; and forasmuch as you
haue so profited, not onelie in the Theorike part, but also in
the practike, I haue thought all my paines & labors well be-
stowed. And although I should holde my peace, and saie no-
thing heerem, yet a great number of poore men, and others,
which haue bene cured of your Lordship, of many fundrie
griefes and diseases, will set abroade and bewraie your notori-
ous and charitable deedes. And forasmuch as your Honour
hath better vnderstanding in this worthie arte, than a greate
manie of those which take vpon them the name of Chirur-
gions, I might verie well saie, the most parte. And forasmuch
as your Lordship beareth such a singuler loue vnto the same
arte, I am therefore moued to dedicate these my simple tra-
wales vnto your Honour, to bee the patron and defender
thereof, for I doe perceiue, that now in our time no good en-
terprise can be gone about, but false detraction and enuie is
like to ouerthrowe the same, which hath moued mee for as

A.ij. much

The Epistle Dedicatorie.

much as you are a noble man, the rather to dedicate my tra-
uailes vnto your Honour, to bee my aide and succour in the
defending of this my small trauaile, which I protest I haue
not taken in hand, neither for vaine glorie, neither yet for
anie worldlie profit or gaine, for since the first time that I
beganne to sette out anie parte of this arte in our English
tongue, I haue both susteined great displeasure, and also lost
manie profites, of those which were in times past my spe-
ciall friendes, and the greatest matter that they haue to saie
against mee, is onelie that I goe about to make euerie bodie
cunning in the arte of medicine, with setting foorth of these
my workes in the English tongue, but if it shall please your
good Lordshippe to vnderstand my bounden dutie, first to
almightie God, of whom I haue receiued the talent, and also
my dutie to my naturall Countrie, whom I ought to profit
with my talent, according to the saying of our sauour Iesu
Christ, which saith, He that hideth his talent in the ground,
and vseth it not to the profit of his neighbour, it shall be ta-
ken from him againe. Wherefore my good Lord, I thinke
it my dutie to set foorth these thinges for the commoditie of
the common wealth of my Countrie. What greater profit
may come vnto any in the time of neede, than to cure his
grieuous woundes, without which hee should presentlie die:
to cure his grieuous sores, which dooth not onelie eate the
flesh, but fretteth and rotteth in sunder the great bones, with
most vehement griefe and paine, and also great inflammations,
and tumours against Nature, which taketh awaie the na-
turall actions of the bodie, and molesteth it with most vehe-
ment and contiunall paine, and also curing of broken bones,
and bones beeing out of ioynt, to restore them into their na-
turall places againe, with many other griefes appertaining to
the same arte, which were heere to long to bee recited.

And for as much as manie haue taken vpon them
the curation of these diseases aboue sayde, and haue com-
mitted many great errors for lacke of knowledge, to no small
daunger of Gods people, & no lesse hurt of the cōmō wealth,
I haue thought it therefore my bounden dutie, to set foorth
my onelic one talent in furthering of knowledge, euen as the
poore

The Epistle Dedicatore.

poore widow did, which had but onelie one farthing, and put the same into the Lords treasure, & like as that same was accepted with almighty God, so I trust he wil accept this my good will, according to the knowledge which he hath giuen me, so that at the last daie, I trust he shall not saie vnto mee, thou hast hidde thy talent in the ground, and not profited therewith as thou shouldest haue done.

And also I trust that good men of my Countrie shal haue no cause to haue an euill opinion in mee, either through negligence or idlenesse, for that they may well perceiue that these trauailes do both require studie and time of setting foorth. Now my singuler good Lord, if they shall saie it is not good because it is in the English tonge, then I must alleadge vnto them the famous men which were the chiefe setters forth of the same art, as Hippocrates and Galen amongst the Grecians, whatsoeuer they might vnderstand by foreine languages, either else gather by reason, or by experiance, or obseruation of time; all these, whatsoeuer they were, they did write them in Greeke, which was their owne language & tonge, to that end, they might the better bee vnderstanding, and sooner bee learned. Also in like manner the worthie Arabians, as that noble king Auicen, Auerois, Albucaisis, Mesue, & a great sort more of worthie men, which did collect and translate manie noble workes of Medicine out of the Greeke tonge, the Ebrue tonge, and many other languages, into their owne naturall tonge, which was then the Arabian tonge. In lyke manner the Latinists were no lesse diligent to collect and gather, both out of the Greeke and Arabian tonge, & wrote it in their owne tongue, as you may reade in the workes of those famous men, Plinius and Cortsius Celsus, with manie other more, whose workes are manifest at this present daie: If these worthie men haue beene moued with good conscience for knowledge sake, and for the better maintenance of their common wealth, in setting foorth of this art for the reliefe, comfort, succour, helpe, and health, of those that be sicke and diseased, or other waies wounded or hurt, in warre, or by mischaunce, &c. Why should not I then without blame or reproch, for the furtherance of knowledge and other necessa-

The Epistle Dedicatore.

rie things aboue rehearsed, set foorth in our English tongue, some part of this good and necessarie arte, for the instruction and further knowledge of those young students, which are desirous to learne the same, and to vse the same to the profite of the common wealth in the time of necessitie, I doe not meane, that honest Artists, as Tailers, Shoomakers, Weauers, or anie other handie occupations, that they should leaue their artes wherein they are perfect, and fal to this art of Medicine, for I doe wish with all my heart, that politike lawes might be made, to constraine euerie man to follow that art, in which he hath bene well instructed and brought vp in. But my meaning is, onelie to instruct those that be brought vp in the art of Surgerie vnder some experimenter, who hath little learning in the tongues, & yet desirous to attaine knowledge, and forasmuch as these experimenteres are permitted by lawes to occupie the art of Surgerie, I thought it my boun- den dutie, both for the furtheraunce of their knowledge, and also for the relieve of these that be diseased, to set foorth this in the English tongue which I haue done, I doe not goe about to instruct those which be great learned men, and vnderstandeth the tongues, neither yet doe I goe about to satis- fye the minde of those that be contentious and captious, that will rather finde fault with other mens dooings, than to fur- ther those that be willing to learne with their good dooings. My intent is onelie to further those that be willing to learne, which with humble and gentle heart doo accept and take in good part other mens great paine and trauailes, and forasmuch as Prentises and young men, which haue not beene trained vp in schooles, neither yet can vnderstand the Greeke or Latine tongue, and yet can vnderstand and reade English verie well, and be of readie wit and good memorie, to carrie awaie that they reade & heare: It hath moued me therfore the rather to write these booke in the English tongue, & forasmuch as the foundation of art doth consist onelie in reason & experience, neither can ther be anie third thing added ther- vnto, as Galē affirmeth in his 3. booke, named Therapeuticon, It semeth to me therefore, that he which vnderstandeth any tongue, whether it be Greke, Latin, or English, it serueth him

The Epistle Deideatorie.

no more but for the further vnderstanding of that thing which he doth reade: for it doth not follow, that every one which can speake Greke, Latin, or Ebru, by and by to be a good diuine, or perfectlie to vnderstand the Arte of Medicine, for the common people amongst the Grecians, speake the Greke tongue, and so in other countries, which speaketh their language, and yet neither Diuines, neither yet Phisitions, therefore it doth manifestly apeare by Galen, that the tongues maketh not an Artist, but reasonable knowledge being ioyned with experience, maketh the Artist, so that in what tongue soeuer a man may gather knowledge, whether it be Greke, Ebru, Latin, English, or what other language soeuer it be, that same knowledge being ioyned with reason and experience, maketh a perfect Artist: yet my good Lord, I would wish that he that should be a Chirurgion, should vnderstand the tongues, for as much as in times past they haue bene more diligent, & careful to further their common welthes in those countries, then they be in ours, by meanes whereof they haue brought many noble Artes into their owne tongues, which we haue not so largely set forth in our English tongue.

Therefore if the professors of Chirurgerie were learned in these tongues, they might more easely vnderstand the principles of their Arte, with their true diuisions, and definitions which should the more readier instruct them to follow a true methode, and this hath bene one cause which hath moued me to take this matter in hande. Thus most humbly beseeching your Lordship to take these bookees, the fruites of my painfull trauailes, into your noble protection, & defend both them and me your poore suppliant, from the mallice of busie detractors, and I shall not onely be the better encouraged to set forth other things according to my knowledge for the furerchaunce of the common wealth, but also as my duetie requireth to pray vnto the almighty Lord, for your Lorpships long life, perfect health, and dayly increase of honour.

At my poore house in London, the. vij. of Nouemb. 1566.

Your honors alwayes to commaund during his life,
Thomas Gale Chirurgion.

1865. 10. 20. 10. 20. 10. 20.

Go forth my painfull booke,
Thou art no longer mine:
Eache man may on thee looke,
The shame or praise is thine.

Thou mightst with me remaine,
And so eschew all blame,
But since thou wouldest so fayne,
Go foorth in Gods name.

And seeke thou for no praise,
No thanke nor yet reward,
Nor eache man for to please,
Haue thou no great regard.

For as to pleasure many,
I haue bene euer glad,
Right so to displease any,
I would be loth and sad.

The labour hath bene myne,
The trauaile and the paine,
Reproches shall be thine,
To beare we must be faine.

But if thou please the best,
And such as be of skill,
I passe not for the rest,
Good men except good will.

FINIS.

Thomas Gale Maister in

Chirurgerie, vnto those young men which are
desirous of knowledge, and are studious in
the Art of Chirurgerie.



In the name of the blessed Trinitie, I for the
health of mankinde, haue with great paines
and trauaile, collected and gathered together
certayne parts of the Arte of Medicine, and
haue put the same into sundry booke, for that
ende, they might be the better vnderstandinge,
and for as much as there be many young men desirous of
knowledge in this Arte, and fewe of them learned in the
Latine or Greeke tongue. Therefore, I with the help of my
friends, haue set forth these booke in English. This part
which I haue set forth, is commonly called Chirurgerie,
for that it doth cure by the ministring of conuenient medi-
cines with the hand. And for as much as diuers and sundry
persons, taketh vpon them to vse the same Arte, having lit-
tle skill in the principles or right vse thereof, and some of
the same doe dwel farre from Cities and good Townes,
wherefore they cannot haue such counsaile as is needful
to be had, when great and daungerous cures chaunce in
to their hands.

Therefore I haue set forth and published abroade, both
for your better vnderstanding, and also safegard of Gods
people, these works, desiring you most hartely to giue God
the praise and thanks therefore, and as for my part, I haue
done but my dutie, in furthering of the common welth in
this my profession and Arte, requiring you in the name of
Almighty God, that when great & daungerous cures hap-
peneth into your hands, not onely to be circumspect to trust
in your owne doinges, but also to take counsaile of other
auncient and grane men that haue had god experience, for
in so doing, it shall not be onely a helpe vnto the Patient,
but also vnto your owne selues, for in seeing of other cun-
ning

To the Reader.

ning mens workes, you shall learne and see those thinges, which you did never know nor see before: & further more, the common people shal hane a good opinion in you, for that you disdaine not to take counsaile of other expert men.

Thus I leane to trouble you any further, committing this my doing vnto your iudgement, desiring you to take it in as good part as I offer it vnto you, and diligently to reade all these bookees often times ouer, and then I trust you shal finde such commoditie and profit thereby, as shall redound vnto your perpetuall god name and fame, and to the safegard of many people, which other wayes through your ignorance and lacke of knowledge, might utterly perish.

Thus I besech the eternall God to blesse vs all, & to giue vs grace to honour and praise his holy name, and to trauele in this our vocation and Arte, truely, rightly, and without deceit, so that it may be to the glorie of God, to the common welth, and your further knowledge: and finally, to the health and safegard of the people,
through Iesus Christ
our Lord.

FINIS.



卷之三

such a day is unusual and important until point
and probably could not be called a day of any real
significance. However, we had a happy morning with
the family, which is a highlight of the weekend and
although we were not able to go any distance or travel under
such a load of heavy packages, managing to get along quite well and
survived giving the car just about a mile & a half. We then drove on
to the town of Luton, about 10 miles to the west of the A1. In
Luton we had a long, tiring and slow drive in the rain
of 100 miles to the west coast of the UK. We
arrived about 10:10 PM, though it was 10:10 PM in the UK.
The first thing I did upon arrival was to check for an
internet connection. After 30 minutes of trying and failing I
settled on the option of getting a local SIM card and then
settling in for the night. I am not a fan of the
UK, but I am here and I have to make the best of it.

Obwohl die Angeklagten
zu sich gesagt haben

— 1 —

卷之三

1. 漢書
2. 漢書
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19. 19. 19. 19.

A briefe declaration, of the worthy Arte of Medicine, and of the inuentors of the same, and of the parts & names that it is de- uided into, and to what ende it serueth.



THE most famous and auncient autho^rs,
doth manifestly affirme, that the arte of Me-
decine, was geuen to mankinde, by the als
mighty Lord God, that it might helpe our
weke and frayle nature, in the time of most
greuous sicknesse, set vnto vs for our sinnes,
for if we should alwayes remaine in health, & in good and
perfect state, neither should we know our selues, neither yet
the great might, and power, of the Lord God, which doth
both geue health, and sicknesse, neither should we seeke out
the vertue of his creatures, as herbes, træs, stones, mettals,
mineralls, beastes, foules, fishes, and all other things, that
crepeth on the face of the earth, which hath receued of the
high and mighty Lord, both qualities, and properties, to
helpe, and cure, most greuous diseases, being rightly apied
and vsed, according to reason, & experience, and so^r as much
as we doe see, that mankinde is altered, ouerthrowen, and
corrupted, through y^e fraylnesse of nature, by meanes wher-
of, we cannot alwayes remaine in health, we are therefore
driven by necessitie, to seeke out those thinges, which may
restore vs againe vnto health. Health is restored by y^e ver-
tue of medecines, and the vertue of medecines, was founde
out by long experiance, experiance, and reason, being ioyned
together, maketh an arte, and this arte by the common con-
sent, and testimony, of all autho^rs, is the most worthy, ho-
norabile, and most profitable, in all the wozld: For lyke as
man, which is subiect to this arte, or the matter, wherupon
the arte doth worke, is most excellent amongst all crea-
tures, both in the sight of God, his creature, and in the sight
of the wozld, so is the artist, which worketh vpon his body,

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most

A briefe declaration of

most excellent, both in the sight of God, and in the sight of
Princes, wherefore, Salomon did say, Honora medicum, pro-
necessitate, for þ highest Lord hath created him, for thy help
and health. Here it is manifest, that this arte is most noble,
for that it taketh her beginning and foundation of the om-
nipotent God, as it doth more manifestly apeare, in the cre-
ation of the world, for the Lord God comauanded the earth,
to bring forth all maner of herbes, fruitfull treés, and all
other thinges, necessarie for mankinde, that he might haue
the vse of them, to his sustenance, for the defence of his life,
and that he might by the same thinges, put away greuous
diseases : wherefore the most wise Hebrecon Iesuſ Sirach,
did say, Medecine doth proceede from the most highest, and
the auncient and most wise men of the lande, haue brought
it forth, and he that is wise, will not abhorre it. What can be
spoken more in the commendacion of this arte, or who dare
say, that it is not worthie to be comended, seeing that these
wordes are spoken by the spirit of God, in these holy men,
Saint Paule doth saye, that the gift of healing is the gift of
the holy Ghost; and Iesuſ Christ the sonne of God, did mi-
nister in this Arte, and cured manie people, by meanes
Whereof, it doth most manifestly apeare, that it is in esti-
mation, both with God, and man. If I shall speake of fa-
miliar examples, which daylie chaunreth before our eyes,
as in those which be infected with most greuous sicknesse,
Who hath neither confort, nor ioye, of all their worldlie
goods, neither yet hath any space, without tormenting paine,
to eate their meate. The greuous and bloudie woundes, of
those that be in battaile, which shoulde perish without pre-
sent helpe, if it were not for this Arte, & many other, which
daylie be brought to health, of innumerable diseases. Let
all these, declare the benefit of God, in receiving the com-
moditie, of this Arte, let them tellifie, I saye, what it is, so
be lightned from so great euills, fro so great feare of death,
and manie tyme, from death it selfe : how profitable, how
honorable, and how worthie, this arte is, let them declare.
There be diuers opinions, of the first invention of this art,
for some suppose, it was firste sond out emongst the Egypciās,

and other some saie, y. the Hebrews did first invent it, & some suppose the Grecians to be the chiefe founders thereof, but if we may beleue Herodotus or Diodorus, they saie that the Agyptians were the first inuenters and seekers out of the nature of hearbes, and other things, to cure grieves and diseases withall, and that they chalenge unto themselues the chiefe preferment for the antiquitie of medicine, and also to be the first inuenters of the worthie art of Astronomie, as it may appeare by their bookes which they haue written of the course of all the Starres. And they haue brought to light what things were profitable to living creatures, by inuenting and exercising of diverse artes, as Medicine, Astronomic, Musick, and Arithmetike, and the worthie tillage of the ground was invented by them. Also Diodorus hath giuen this honour or victory unto Mercurie, & he doth attribute the inuenting of Medicine unto him. Osiris the son of Saturnus, for his excellent wit, exfolled him with greate honour, for the inuenting of so many noble arts, the which things Strabus doeth seeme plainelie to confirme in the last booke of his Geografie.

Whereas he doth also write great commendations of the fruitfull ground of Agypt, for that it doth bring forth abundantlie all manner of things necessarie for the arte of medicine, which doth excell in such plentifullnesse, that no Countrie is to be compared unto it. And he supposeth that Mercurius Trimegistus was the first that found out the nature, properties, and qualities of hearbs, fruits, trees, rootes, mettals, stones, and many other things appertaining unto the arte of Medicine, he had diverse men appointed to be at his commandement, by the king of Agypt, whose name was Apis; which men did continuallie traualle in seeking of hearbes and other things throughout all Agypt, and brought the said things unto Mercurius, and he made experiments and trials vpon them, and did wonderful greate things by their vertues & properties, & afterward deuised and invented letters, and ioyned them so together, by meruaillous arte, and taught them in such sorte, unto his Disciples or schollers, that they dyd perfecclie understand

A.ii. them

A briefe declaration of

them, and did write, and read their owne language, in such a perfect sort, that in short time, throughout all the countrey, they sent letters, one to an other, wherein one vnderstode an others mynde, then Mercurius, soz as much as he sawe such vertue, in herbes and other things, as is aforesaid, and how profitable they were, for mankinde, in helping of diseases, woundes, pestilence, and many other things, wherea with, many people in that countrey were afflicted, he ha ving compassion vpon them, and minding, to leaue a perpetuall remembraunce in writing, of the natures, and proper ties of those herbes, and other things aforesaid, and what diseases they serued for. He called vpon the eternall Gods, to strengthen, & assist him in his enterprize, with wisdome, and cunning, & with length of time, that he might set forth these things, to their euerlasting praise, & to the vniuersall profit, and commoditie of mankinde.

And so he began to wryte, and wrote fourre booke, in tables of wood, as Strabus, doth affirme: and some saith, that those tables indured to the tyme of Ptolome the great, who did dedicate them vnto the gods, and delivred them vnto the Priestes of the Temple, where, afterwarde they were destroyed, by the meanes of warre.

Some hold opinion, that Chiron Sentaurus, hearing of this excellent man Mercurie, went forth of Grecia, into Egipt, to learne of him, and became excellent, in diuers artes, and specially, in the arte of medicine, and in knowledge of the simples, and afterwards, he returned againe into Grecia, his owne countrie, and in that time, there reigned in Grecia, a noble Prince named Apollo, who was of excellent wisdome, and diligent in studie, so further the common welth of his countrie, with knowledge, and he hearing of this excellent man Chiron Sentaurus, sent for him, and gaue him great rewards, and so he learned of Chiron Sentaurus, as some writers affirme, to know the natures of herbes, and other thinges, appertaining to the Arte of Medicine, & having knowledge of them, and their nastures, he put the same in vse, to the great comfort, beliefe and helpe, of the diseased and sickle people, and to his owne iust and all fame,

for that he did help such diseases and sicknesses, whiche before
that time coulde never be holpen, wherefore the people
did honour him as a God, and supposed that he was
a counsaile with the Gods, in that, that he did knowe the
nature and propertie of these hearbes, and other thinges,
whiche they did affirme, no man might know, except he lear-
ned it of the Gods themselves, and after the death of their
king Apollo, they lamented and mourned throughout all
the Countrie, thinking the art had bene vtterlie lost, but
hee beeing carefull for his Countrie, had taught the same
vnto Aesculapius his sonne, whiche when the people vnder-
stoode, and for the worthinesse of his owne godd deedes, they
gathered great summes of money throughout all the lande
of Grecia, and builded therewithall a rich Temple, and
buried his bodie in a meruailous rich Sepulcher within
the same, and called it the Temple of Apollo, and dyd
honour him as a God, for his most vertuous life, and pain-
full trauaile, as concerning the common wealth of his
Countrie, and speciallie for that hee dyd not disdaine to
cure the most miserable diseased people, whiche before his
time perished without remedie.

And now that we are entered in amongst the Grecians, and for that some affirmeth Apollo to bee the first inventour of Medicine, we will procede forth to the noble men of that Countrie, which had this arte in so great honour and estimation, that they most diligentlie aboue all other artes, Studyed it, and in time dyd growe so excellent there in, that they excelled all other Nations in the world, as it doth most manifestlie appeare by their most worthie Workes, leste vnto their posteritie, for a perpetuall memorie of their most vertuous and painefull trauaile, which redoundeth vnto our greate commoditie, and to the helpe and succour of those that be diseased.

The most auncient of all the Grecians, I supposed to bee Apollo, who dyd cure many great and wonderfull diseases, by the helpe of the forzenamed Chiron Centaurus, and some suppose, for that, that the same Chiron dyd

A briefe declaration of

ture manie grievous, malignant, and virulent vlcers, amongst other diseases, that the name of the Arte of Chirurgia, was first derived from Chiron, for that hee dyd minister medicamente with his hands, and so cured the people, and being the first that practised with medicines by the vse of the hande, it is supposed that hee gaue it that name.

Then after Apollo came Aesculapius his son, who was no lesse diligent and studious in the same arte than his Father, and calling vnto him diuerse Philosophers, and other noble men of his Countrie, and by their aduice and consent, hee dyd constitute it an Arte, and made it lawfull for his subiectes that had studied the same, and being brought vp with men of greate exerience and practise, to vse the same arte amongest his people, to the restoring of their health, in curing of their diseases and infirmities. By meanes whereof Aesculapius got vnto himselfe immortall fame, and was called the sonne of the Gods, and first constiutor and founder of the arte of Medicine, as you maye reade in the Historie of Tragus, Homer, and manie mores of the Greeke writers, and the same Tragus doeth say, that those men which vsed the arte of Medicine, were named Iatroes, for that they dyd cure all manner of grieses, woundes, and sores, and in our auncient English tongue they were called Leeches, and in the Latine tongue, Medicus, which names doeth signifie no other thing, but curing and healing of mennes bodies with conuenient medicines.

Then vnt after were Aesculapius two sonnes, called Machaon and Podalirius, who being well instructed in the foresayde arte by their Father Aesculapius, became wonderfull excellent, as it maye appeare more at large in the Historie of the Troyan warres, by their cures which they dyd vpon the wounded, sore, and sicke men. These two noble Princes, as Tragus sayth, had manie Disciples, which they taught this arte vnto, and they and their Disciples, by continuall practise in prouing experiments, found out

out manie meruailous remedies against poissons of vncleane meates aad drinke, and against the poyson of Hearbes, Serpents, and many other things, and against the poisoning of Swordes, Dartes, Arrowe heades, and Speares, as it is sayd by Demosthenes and other wri-
ters.

Then of their Disciples did growe a greate number, which were dispearsled into diuerse partes of the woylde, some were sent soz into Aegypt, & some into Persia, some to the Romanes, and some to the Scithians, whereas they were had in great estimation with the Princes and noble men of those Countries, soz that they did cure and helpe their wounded and hurt Souldiers, in the time of warres, and also did releue and cure their people in the time of pesti-
lence and other grieuous infections, to the great safegard, helpe, and comfort of their people, and to the great securi-
tie and stae of the Realme, which if their people had dyed of these contagious infections, that were sauad by them, their Country should haue lien open to haue ben taken and possessed of their enimies.

Now of these men, vsing this arte in diuerse Coun-
tries, hauing many Disciples, or as we may fearme them Schollers, and diuerse and sundrie sects and opinions did growe vp amongst them, by meanes whereof there was great controuersie, contention, and disputation of a long time, some suppose it was a leauen hundred yeres, but the matter was not concluded indeede, till the time of Hyppo-
crates, which after long and manie disputationes, confuted their fonde and erronius opinions, and brought this most excellent arte, vnto a most perfect waie and me-
thode of curing, which besoore his time was vnpesect, and vsed onelie by Experience, without anie methode. Some of the same Experimenters affirming, that they coulde cure onelie by dyet all manner of diseases, and other some affirming, that by purging medicines they coulde doe the same, and other some were of that opi-
nion, that with outward medicines onelie, these might bē

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done, vfferlie condemning the other two. Many other foolish opinions there were, which haere were too long to bee rehearsed. Now after all these commeth Hyppocrates, that most excellent and noble Philosopher, indued by the spirit of God with such excellent wisedome and knowledge in this most worthie arte, that his lyke was never before or since: haee established this art and made it most perfect, that before his time was vnpesect. He wrote manie worthie Bookes of this arte, and speciallie for the curing of Wounds, Ulcers, Tumours against nature, Fractures, and Dislocations, wherein haee shewed himselfe not onelie to bee excellent in knowledge, but also in practise, as it may most manifestlie appeare by the Methode therein contained, he did diuide the arte of Medicine into divers parcles, that it might be the better learned and vnderstaned, declaring which ought first to be learned, which second, and so to the third and fourth, and so to the fift, as it shall haereafter bee set forth more at large. Soranus in the Preface of his booke, named Isagogus, did say that Apollo dyd first finde out the arte of Medicine. And Aesculapius dyd inlarge it and constitute it an Arte, but that noble man Hyppocrates dyd finish it, and make it perfect: He sayth, that by the excellent knowledge of this arte, haee dyd drue awaie the plague out of all Grecia, and was rewarded with a crowne of golde of greate value, by a Decree made in the Citie of Athens, for his great paines and good deseruing toward the common wealth. After his death, the Grecians did make in a perpetuall remembrance of his Honourable deedes a most fayre Tombe, at Delfus, where they did most solemnlie burie his bodie, and wrote vpon his Tombe this Epitaph which followeth.

Hippocrates of Thesalia, and by kinde of the Countre of Coos, doth lie buried in this place, begotten of the seede of the immortall God Phoebus, & leauing in the world manie bookes of Medicine to put awaie sicknesse, and to preserue health, what shall we neede to saie more of this worthie man,

worthie man, there is no mannes cunning that may gloue him his condigne praise.

Aster his tyme, there was manie in the Countrie of Grecia, which practised the Arte of Medicin, not onelye Kinges; but great learned Philosophers, Princes, Dukes, and Lordes, and by their worthie daedes, in preseruинг of mennes liues, and putting away of sicknesse, they dyd obteine immortall fame, I saye such fame, did indure longer, and was more esteemed, then the fame of theyz Kinges domes: as for their names, I let passe, for that, there be many wryters, haue spoken of them at large, there was other diuers professours of Medicin, before the tyme of Galen, that were of worthie fame, as you may reade more at large, in the first booke of Cornelius Celsus, wherfore we lette them passe.

After all these, came that worthie manne, Galen, who was without any comparison, from the beginning of the worlde, vnto this daye, except Hippocrates, not onely for his excellent learning, in so many famous Artes, which he was perfect in, but specially for this Arte of Medicin, which he was most excellently seene in, both in the Theorie, and Practike parte thereof, his worthie Commentaries vppon Hippocrates, doeth well declare his excellent knowledge, wherewith he hath most bountifullly garnished the Arte of Medicin, as our latter wryters doe saye, more like vnto a God, then a man.

How excellent be these bookes which he hath written of the method of curing, called Methodus Medendi, some part whereof, we haue with great trauaile, brought into the Englishe tongue, and likewise, other of his bookes also, as hereafter followeth: Well, I will saye no more of him, but what soeuer were solwen abroade in the universall worlde, be the excellent learned men, in the Arte of Medicin, not onely of Hippocrates, who was the Father and fountaine of all Medicin, as Galen himselfe doeth witnessse, but the seeres of other menne, he hathe gathered together, solvne in one plaine fielde, and watered them with such diligence, that they haue so increased, that

at this daye, the uniuersall earth, hath receivede no briske-
ment by them, perpetuall commoditie and pleasure; and he
say his great vertue and painefull trauaile, hath wonne
vnto himselfe immortall fame, which shall remaine to the
worldes ende: After him came Aelius, who hath written di-
uers worthe bookes, in the same arte of Medicine. ¶
Also Oribasius, Actuarius, and Paulus Aegecheta, were
worthe writers in the same Arte, as you may see by their
worke, which they haue written, Dioscorides also, which
was before Galens time, I may not forget, for his pain-
ful trauaile, in knowledge of the simples, as it doth apeare
by a worthe booke, which he hath made thereof. All these
and many more, were worthe men amongst the Grecians,
and professers of the arte of Medicine, and dyd alwaies ex-
foll and take Apollo, as the chiese Captaine, and first be-
ginner of the arte of Medicine: and Aesculapius, his sonne,
to be a settler forwarde of the same, and Hippocrates, did
make it perfect and finish it. ¶

What shall I saye, for the worthe Arabians, as that no-
ble man of Cartage, named Alinconius, Prince Auisen, Au-
rois, Auinsor, Rasis, Mesuea, Albucasis, and many other wor-
the men, that spronge emongest the Arabians, who hath
not a little garnished the Arte of Medicine, with a great
number of most excellent bookes, which are to be seene at
this daye. ¶

All these men, I saye, take their beginning of Galen,
and doest honour him as their principall head, and doest
glory, and exalte them selues, in his name, for that they ne-
uer had perfect method of curing before his time, but cured
donly by experiance, as they were taught of their maisters.
For Hippocrates worke before Galens time, were so short
and obscure, that they were vnto most men, not understand-
ed, by meanes whereof many doubtes did grow, but Ga-
len, by most worthe commentaries, made vpon the same
bookes, made those doubtes most plaine and euident, vnto
all people, by meanes whereof, not onely many worthe
Grecians, as I haue sayde before, haue taken a courage to
write

writte, but also many of these mosse famous Arabians, haue followed their steppes, and examples, in setting forth many excellent warkes, in the same Arte of Medicine, not onely to the sauergarde of their Prince, and people, but also to their immortall fame, and perpetuall and everlastyng honour.

The noble Latinesses, haue also deserued no lesse fame, both in seeking out the knowledge of simples, and also in setting forth of most worthie warkes, in the Arte of Medicine, as these worthie men, Cornelius Celsius, Plinius, and before them Cato, Vero, Alexander, and many more, which were men of worthie fame, all these, as I haue saide before, haue taken their originall and beginning, from Hippocrates, and Galen.

It is also most apparant, that there are manie worthy men y haue written in these latter dayes & no small number in our time, and of manie Countries, some dyd write in Fraunce, some in Spaine, some in Germanie, and some in our owne Countrie, and many of them were famous men, and menne of great and excellent knowledge, and practise.

As Lamfranke, Archbischoppe of Millon, Guido, of the schole of Mompillor, and Commissarie to the Pope Rogerius, and Roulandus, of the schole of Mompillor, and Chirurgians vnto the King of Fraunce, Rose Anglus, Gilbertus Anglus, Hugo Wickeſe, Anglus, of the schole of Cambridge, Theodoricus, and Brunus, of the schole of Bonane, Arnoldus de villa noua, and Plasentinus, of the schole of Mompillor, Petrus de Argilat, and Gordonus: all these dyd write of the Arte of Medicine, about two or three hundred yeres since, and all these builded their foundation, and tooke their originall, of Hippocrates and Galen, and nowe in our tyme, there hath bene famous writers, as Iohannes Virgo, Antonius Musc, Antonius Gallus, Nicolaus Masse, Iohannes Baptista Montanus, Iacobus Silvius, Alfonsius Ferrey, Hollerius, Leonardus Fuchs, Iohannes Tagaltius, Gabrielus Falopijs, Riolus, Columnus, Antonius Calmisius, Vassalius, Ioh. Fernelius, Amatus Luncitanus, Fraciscus Vallerius,

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olus, Heronimus Cardanus, Matthiolus, and a great man
more, of learned men, who we will passe ouer, for trou-
bling of tyme.

All these which I haue spoken of, of what Countrie
so ever they were, they tooke their originall and founda-
cion, of our Father Hippocrates, and Galen, although
they haue founde out many thinges, appertaining to the
Arte of Medicinē, which we finde no mention made of,
neither in Hippocrates, nor in Galen, yet they had their
foundation from them, and all these men, of what coun-
trie so ever they were, they haue dronke of the water,
that flowed out of their two welles; and doe greatly re-
ioyce therein; and who that list to reade their warkes,
may perceiue the truthe thereof.

Now my friendes, to tell you the truthe, in my iudge-
ment, what was the cause of these mennes writinges, I
take it to be chiesely, to sette forth the glory of God, in his
wonderfull creatures and warkes, as touching their na-
tures, qualities, and properties, which doth appertaine vnto
this artift, which doth vse the Arte of Medicinē, to con-
sider vpon, for all maner of thinges, vnder Heauen, doe
serue either for mannes nourishment, or else for the ma-
king of his boode, or else for necessarie remedies in the tyme
of sicknesse, or else for preseruatiues, to kepe him from sick-
nesse, and to preserue health. So carefull was the highe
and mightie Lorde God, for his creature man, that he made
all these thinges, to serue his vse, as necessarie helpes, in
the tyme of his necessarie, and placed him in the place of
ioye, with great solemnite. But alas, his frayle nature,
was the cause of his sodaine ouerthrowe, from ioye to so-
row, from pleasure, to paine, from rest and quietnesse,
to perpetuall labour and unquietnesse, from a most tem-
perate Ayre, and pleasant place, into a miserable worlde, for-
mented with innumerable contrarie ayres, and chaunge of
windes.

Yea, I saye, euен from the place of health, into the
worlde of sicknesse and miserie: where our bodies be
altered, and weakened, euerie daye, by mixing together,

of contrary Elements , and we being subiect to the same, are dayly tormented, with innumerable diseases . And al- though Adam, at the first creation , was indued with most excellent wisedome, and knowledge, by the power & might, of the Lorde God, so that he dyd know all things, that were vpon the face of the earth, in the waters, and dæpe partes thereof, not onely their qualities, and properties, but their substanciall formes, and figures, and gaue them names, as he himselfe thought good , for he had perfect knowledge of all thinges, by the deuine spirit of God, which dyd worke in him , according to his first creation : but when he had sinned against the Lord God, then was taken from him his diuine knowledge, and lefte here in this world , bare and naked, to take paines, and studie for all those things, that he would receiue commoditie of.

Now man , as I sayde before , being wrapped about with innumerable sicknesse , diseases, and sodaine chaunces, which bee subiect to the arte of Medicine, which Arte, I call the arte of curing and healing , was constrained to seeke for remedies, in the tyme of his necessitie. And sought out Verbes , Rootes , and manye other thinges , to helpe his diseases , and grieve withall , and by vse and longe time of practising , they dyd finde out the natures , and properties of many thinges , wherewithall , some tymes they dyd good, but by chaunce , for they obserued, neither the natures of bodyes , nor their temperatures , nor the disease, neither yet the causes thereof , but onely regarded those thinges which they dyd see and feele.

Thus farre wyde was man, from that excellent knowl- ledge , which was geuen him in the beeginning , for in the beginning , he was not onely indued with most beau- tie , but also with most excellent giftes of knowledge and wisedome.

All other creatures, besides man , which hath not sin- ned against the LORDE GOD, but followed the nature of their first creation , all these wee see by experiance, haue a certayne deuine nature in them; which man lacketh, for man dyd lose it through sinne, which these creatures haue

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not done, and for the profe hēreof; we will begin with the
dog, which being sick, seeketh for a certainte grasse, & eateth
therof, and with the same cureth his griefe and disease: &
Wholie a divine nature teacheth him this, without anie
studie. The Squirrell also prouideþ her selfe nuts against
Winter. The litile Ant or Pismere doþ gather seeds into
the ground, and bitteth them in the end, after such a cunning
sort, that they may not grow. The Storke also being grie-
ued or annoyed with anie vndicane thing that she hath eas-
ten, flyeth to the sea, and giueth her selfe a clister with salt-
water, ministering it with her bill at her neather end, by
meanes wheroft she purgeth and cleaneþ her selfe of her
griefe and sicknesse. Thus may you perceiue the divine and
wonderfull workes of almighty God, working in his crea-
tures by a divine nature; but man lacking this diuine
knowledge, and leste onelie to reason and Experience, is
constrained by greate studie to bring to passe those thinges
which by imperfection of Nature doþ lacke in him: By
meanes wheroft all these most worthie men afore said haue
put in writing manie worthie Bookes of this arte, which
arte they haue obtained by greate studie and experience,
and by a reasonable method or waie, haue taught the same
vnto others, not onelie to that end, that the glorie of God
in his great and wonderfull workes, maye be the better
knowen, as I haue sayde before, but also for the common
wealth of their owne Countries wherein they did dwell.
The Princes and subiects being wounded, hurt, or diseas-
ed, by their greate and painefull trauaile, and by theyz
greate studie and most approued experiments might be re-
stored againe vnto their health, and the rest which bee in
god health, might bee defended from most cruell plagues
and sicknesse, by the helpe of this most worthie and excel-
lent arte. This art(I saie) is most worthie, for that it wo-
rkeþ vpon the bodie of man, which is the most ex-
cellent creature of all the world: and as the subiect is
excellent, which the artist doþ worke vpon, it must needs
folowe, that the artist must be most worthie which wor-
keth vpon so excellent a subiect.

And

And furthermore, to prove this art to bee most excellent, and most of all other to be had in honour and reuerence, I prove it by the saying of Saint Paule, That some men had the gift of wisedome, some of prophesying, and some of healing: and Saint Paule saith, That these were done by the spirit of God, that is to saie, by the holie Ghost. Therefore Hypocrates and Galen, having the spirit of wisedome and of the art of Medicine, most abundantlie poured into them, dyd excell all men before their times, and set forth this art so perfectlie and exactlie by the power and vertue of the same spirite, that all the vniuersall worlde hath received such commoditie by them, that their most excellent fame shall indure to the worlds end. All other men being endued with the same spirit, and with the examples of them, to set forth such knowledge as they are endued withall, for the helpe and maintenaunce of their common wealth, and for the relieve and comfort of the diseased subiectes, haue bene from time to time moued with the spirite of God, to write manie volumes of booke to their posteritie, wherein they haue taught them the methodes of waies of curing, not onelie of grievous wounds, great Apostumes, Ulcers, fractured bones, and dislocotions, but of all other infirmities and diseases, that chanceth unto the bodie of man, with their proper signes and tokens, to iudge them by their natures & properties, their distemperatures, with their names and most exact diuisions, to that end that they maye bee more rightlie understanded, iudged, and aptlie cured.

Here may a question arise, what this arte of medicine is, and what you call him that vseth the same, for many men suppose that he is properlie named a Physition, and other some suppose that he shoulde bee called a Chirurgeon, by meanes wherof in times past ther hath growen some contention as perteining to the Instruments proper unto the said arte of curing, y is to saie, the vse of the hand, called Chiruraga, conuenient diet, named Dieta, and ministring of conuenient medicaments, named Pharmacon.

For as were therof I haue told you my opinion before, y

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In the beginning the Artist was called Iatros, amongst the Grecians, and amongst the Latinists Medicus, and in our Countrie, in our auncient tongue, he was called a Leech: which thre wordes, that is to saie, Iatros, Medicus, & Leech, signified no other thing but to cure, that is, a curer of diseases, sicknesse, and sores, wherewith mans bodie is grieved. Now, these diseases cannot be cured without conuenient instruments, which instruments are first & chieflie the hands of man, that doth make readie conuenient nourishment or medicines, and ministreth the same vnto the sick man, or else commaundeth the same to be ministred in conuenient order. The second is diet, which is a speciall instrument, as well for the curation of Wounds, Apostumes, Ulcerations and tumours against nature, as for all other diseases which chaunceh vnto mans bodie: Both Hyppocrates and Galen doth prescribe proper diet for wounds, according to the temperature of the bodie, according to the nature of the wounded part, and according to the nature of the accidents that may be ioyned with the same wound.

In like manner Galen prescribeth a diet for those that hath ulcerations, not onelie in Cancers, but also in many other kinde of vlers, which may neither be conueniently cured, neither yet preserued in good state, without conuenient diet, and as for tumors against nature, they require no lesse helpe of diet than the residue: for it is a generall rule that we first take indication of the nature of the disease which we entend to cure, and of the effects of the same. As for example, in Phlegmon, which is an inflammation ingendered of bloud, for of nature Phlegmon is hot and moist, but his affect is to make inflammation, not onelie in þ part where it is aggregated, but by consent and affinitie, which the grieved member hath with the rest of the bodie, it doth often times moue a Feauer, which might grieve and trouble all the bodie, and cause the inflammation to be moze vehement in the grieved part. Therefore the Artist ought chieflie to prouide for this mischiese, and there is no better waie to resist the same, than by giuing of conuenient diet, which must be colde and drye, contrarie to the nature

of the disease which commeth of bloud, being hot and moist, for these be generall rules, taught both of Hippocrates and Galen, that querie disease with his affects, bee cured with his contrarie.

Thus I thinke, there is no reasonable man that will denie this instrument to appertaine chiefelie to the arte of Chirurgia, for reason doth approue and allowe it, and experiance doeth finde it most necessarie and true: Therfore I must saie, as Galen saith in his third booke Methodo Mendendi, All artes are grounded vpon reason and experiance, neither is there anie third thing to be added therewnto: If anie man can shew me how we may cure ulcers, tumors, and other things appertaining to the art of Surgerie, by a third waie, and with other instruments than these worthie men haue found out by reason and experiance, then I will giue place, and be glad to learne it, and if I finde the same to be more profitable & commodious for the common wealth and for the grieved persons, I wil not onelie endeuour my selfe to learne it, but also to followe it, extoll it, and teach it vnto other, but if no man can shew me anie other waie than reason ought to teach him, to suffer me to restore my sick Patient to health, by the permission of God, with those instrumentes that bee most necessarie and proper for mine Arte.

Furthermore, as concerning Pharmacon, which is called Medicamentum or Medicine, I thinke there be no men ignorant, no not so much as those that be vitterlie unlearned, but that they knowe that medicine is an instrument to helpe to cure diseases and sicknesses withall, for who can cure a wound, a tumour against nature, or an ulcer, onelie with his handes without medicine, I thinke there is no man that is so ignorant or stupidious, that thinketh that to be true, then of necessitie it must followe, that these bee threē instrumentes, and not threē partes of medicine, as manie men haue misconstrued both Hippocrates and Galen, both contrarie to reason and true experiance, for the hands alone cannot cure without Medicine, neither can the medicines bee ministred without handes, neither yet can

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anie man take meat or drinke, except it be ministred with
the hand, then of necessitie it must followe, that these three
cannot bee diuided, forasmuch as one is holpen by another,
and the desired health brought to an end by all these three,
and not by anie one of these alone, as Hypocrates dyd
right well proue, in confuting of certaine sectes that were
in his time, as Tragus dyd make mention by the authori-
tie of that noble King Democrates, affirming that thers
were certaine sectes, which then dyd use the arte of curing,
some by inward medicine onelie, which they did purge
the bodie withall, and some by dyet onelie, which they did
use, as it seemes unto them god, and some by ministring
of outward medicines, to such partes of the bodie as they
thought god. And euerie one of these did affirme that they
would restore mannes bodie to health, what disease so ever
it were affected withall, if that the saide disease were cu-
rable, onelie with one of these three wayes, and that the
other two were superfluous, and neede not to bee used. By
meanes whereof there did growe greate contention, and
great disputation was had therein, and in conclusion they
did seeme to confound all three partes, each of them thus
confuting other.

Then Hypocrates hearing of this great contention a-
mongest them, they all three professing the curative parte
of the Arte of Medicine, sent for them, and appointed unto
them certaine men to cure, and asked them in what space
they would cure the same persons, and they appointed a
certaine time, and Hypocrates gaue them foure times so
long space: Then euerie one of them with great diligence
according to his owne sect and waie dyd minister. Not-
withstanding the Patients were not made whole, so that
they were constrained to leaue them uncured, when they
coulde doe no more. When Hypocrates sawe their do-
inges, howe farre wide it was from a reasonable methode,
yet howe ingenious and wittie they were in devising and
inuening of medicines to bring their purpose to passe, he
did not a little meruaile.

Then with curteous wordes he perswaded them to
leave

leane off their precisenesse and seuerest seates, and to vse a generall methode, wherein all those three were ioyned together, and to vse euerie one of these in his conuenient time and place, each one of them to helpe other, and then ther was no doubt but with their excellent inuentiones, they would curr wonderfull grises and diseases, which other wise could not bee brought to passe.

Now when Hippocrates had made these three men friendes, hee required them to goe with him to their sicke and grieved Patients, and sayde vnto them: That with the same medicines which they had ministred before, by the permission of the immortall Gods hee would make all their three Patients whole. So Hippocrates ministring no other dyet, but such a diet, as hee that ministred the dyet had vsed before, neither yet anie other purging medicaments, than hee that vled to cure with purging medicaments had vsed before, nor yet anie other plaisters or ointmentes, than hee that vled to cure with plaisters and ointmentes had vsed before, even with the same medicines that they did vse, by vsing of them in conuenient time and place methodicallie, did cure all their sicke Patients: By meanes whereof they were perswaded to folloe his doctrine, and to vse these as common and generall instruments for the arte of curing, and all they to be exhibited and vled with the hand.

Thus it doeth appeare by Hippocrates, that none of these may be absent from him that vseth the arte of curing.

Galen also as concerning purging medicaments, where hee intreateth of the same, sayth, they bee verie profitable, yea, and also most necessarie in the curing of Cancers, olde, stuborne, and rebellious vlers, and also in Verpis, Verisipelas, &c.

And these purging medicines, were chieflie inuented and found out by experimenteres, wherewithall they dyd purge and dralve awaie these vicious and euill humours, which was the maintaining cause of all those Ulcers and grieved partes, as it is afore sayde,

A briefe declaration of

which other wayes could not haue bene cured: Galen also in his fourth booke De Methodo Medendi, by the autho-
rie of Hyppocrates, doeth saie thus, That Purgations of the
bellie is profitable to manie vlcers, and also to woundes of
the head, of the bellie, and of the ioyntes, and where there
is daunger of corruption of the bones, or where stitching
behoueth in woundes or where Erosions be, or where Ver-
pis, and other affectes bee, which hindereth the curation of
Ulcers, and also where rollinges must bee vsed.

By these wordes it is apparant truelie, that Purgati-
ons are profitable both to woundes and vlcers, at all
times, when they bee greate and grievous, I meane not
onelie Purgations ministred by the upper partes, but al-
so Purgations ministred by the neather parts, as Clisters,
and such like.

Thus I doe conclude, that these thre Instruments are
most necessarie for those men that shall cure hurts, grieses,
and diseases, and in no case maye bee separated or taken
from them: For lyke as the Carpenter & Shipwright must
of necessitie vse lyke instrumentes to finishe and bring to
passe their worke withall: euен so must the Artists in this
arte, by what name so euer you will call them, haue and
use conuenient Instrumentes to bring to passe the desired
health, which is the end of this arte. If the Carpenter should
saie vnto the Shipwright, thou maist not vse the Are, the
Saw, the pearcer, nor yet the hammer, for that they be pro-
per instrumentes for my arte, then the Shipwright might
auns were him and saie, they be proper for my Arte also, and
without those instrumentes I cannot build my shipp, nor
bring to passe the desired end of my Arte. Euен in lyke
manner it may be sayde in the Arte of medicine, for whe-
ther he be called by the name of a Phisition, or by the name
of a Chirurgion, or by the name of a Leech, or by what other
name you wil cal him, if ye wil admit him to cure wounds,
Tumours against Nature, vlcers, or what diseases so euer
they be, it is necessarie that hee haue his proper Instru-
mentes apt and meete, to bring the same to passe with-
all. But if wee shall stand vpon the names of the Arte,

and

and confound the instruments, then shal we seeme to main-
taine a vaine disputation, and spend time about those
names, which are to small purpose, for the name is not the
thing that doth cure, but the arte, beeing methodicallie and
rightlie ministred. For Galen in his third and fourth booke,
De Methodo Medendi, doth name him Medicus, that doth
cure vlcers and woundes, therefore it seemeth to mee that
Medicus and Chyrurgas bee indifferent names for those
that professeth the arte of curing, and for anie thing that I
can perceiue, either by the wordes of Hyppocrates or Ga-
len, or by anie other notorious and famous wrifters that
haue written in this arte: The Chirurgions ought not
to bee forbidden neither the ministring of purgations, nor
yet of dyet, for as much as they be their chiefe and princi-
pall instruments, without which they cannot bring to passe
their desired scope of health: And if we shall speake of the
antiquitie of names, I suppose the name of Chirurgia to be
much more auncient than the name of Phisicke, for I sup-
pose Phisicke to be derived of Phisologia, which worde doth
signifie, naturall knowledge of mannes bodie, and of all
the partes and members of the same, &c. And Chirurgia
is derived of Chiro, which is a hand, or as we might saie, a
ministration of Medicamentes, done with the hand, vnto
mannes bodie, onelie by experiance. So that all those that
were before the time of Hyppocrates, were accounted but
as experimenters, and to followe an arte without a right
methode, which that noble man Hyppocrates perceiuing,
dyd lyke a most famous Philosopher, according to reason,
joyne together all these vnprefect sects, which were in his
dayes verie manie, and taught them one perfect and true
waie, methodicallie to worke, and also certaines rule howe
they shoulde learne the same arte, and diuided it into ffe
speciall partes, as we shall declare hereafter, which partes
being perfectlie understanded, is the right waie to pro-
cede to the curation of mannes bodie, and without know-
ledge of these ffe partes, no man can methodicallie and
rightlie cure anie Ulcers, Woundes, Apostumes, or anie
other diseases, as we haue sayde before, for whosoever

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taketh

The office of a Chirurgion.

taketh vpon them, hauing not knowledge of these, he may be called a practiser, and experimenter, or an emperike, as the most parte of our Chirurgions may be called, that bee not learned in these partes, and doth worke onelie by expe- rience without reason, but those y vnderstand these partes, and followeth a methode in their curing, whether they doe cure Wounds, Tumours against nature, Apostumes, Ul- cers, or what other thinges so ever it bee, that doeth apper- taine to the arte of curing, that same Artist may be called Medicus, a Medendo, that is to saie, of curing, soz so doeth Galen name him in his third and fourth booke De Metho- do Medendi , according to the translation of that learned man Linaker.

And forasmuch as ye shall the better credit the worshis- nesse of this arte of Chirurgerie, as well for the antiquitie thereof, as for the Instruments appertaining to the Artist, I haue heere set forth before your eies an Epistle made by Franciscus Valleriolus, in the commendations of the arte of Chirurgerie, which Valleriolus is one of the most notable learned men in the arte of medicine that is nowe liuing, Whose wordes heereafter followeth.

The office of a Chirurgion,

and the Instruments appertaining vnto the same Art,
Set forth by Franciscus Valleriolus, Medi-
cus. Anno Domini. 1562.

G is commonlie knownen, & I haue shew-
ed it before, that the other part of the Arte
of Medicine, is that which cureth with the
hand which also the Greekes doe call Ky-
rurgicon, for the manner of working, & we
keeping that name doe call it Chirurgia.
This part as it is counted among the olde writers the an-
cientest, so trulie both for the magnitude and for the profit
of

of the effects, it is counted the chiefest. Moreouer, Podalirius and Machaon, being the first authours of that art, as it is supposed, and the lawfull issue of Aesculapius, the father of the art of Medicine, doe declare the ancientnesse thereof, whom as Homer writeth, followed Agamemnon their Captaine in the Troyan warres, and to haue bene no small helpe to his souldiers in curing of them, not by the helpe of inward medicines onlie, but in curing diligentlie of their wounds, with yron instruments, and with other fit medicines thereunto appertaining, whereby it doeth appeare, this parte of Medicine to be onelie proued of them, and the same to bee auncientest.

Furthermore, the profit and utilitie thereof, doeth of it selfe manifestlie appeare, by the curations of greate Apostumes, of wounds, of vlcers, of luxations, and of Fractures, all the which this part of Medicine doeth intreate of exaclye. And of this part we will intreate in this Chapter, and of the same we will shew forth these things what that art is, and what be the parts of it, what is the end thereof, who be the authours, what his office and dutie of a Chirurgion is, what be the instruments which he hath accustomed to vse in healing, what a one he ought so to be, and to conclude, who ought to be accounted the best Chirurgion, and thus we will finish our Chapter.

Chirurgerie is defined of Galen to be a certaine order of curing, which is accomplished by accustomed incisions and aduisions, and other thinges which are done by the hande. Moreouer, the authour of the Introductorie, whosoever hee hath bene, hath defined the same after this manner (as they doe properlie call it) a taking awaie of things hurtfull, by incisions and concinuations, by a certaine methode & reason: In like manner it is the curation of wounds and vlcers, which is administered to mans bodie. But if anie man will set forth the order of it more curioslie and expreslie, he wil call it the third part of the methode Therapeutichon, which doth cure diseases, by the artificialnesse of the hand, by aduisions and incisions, and by curing luxations, and by putting broken bones into their places, and such like. Guido of

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Caliacensia hath so defined, that it maye be a science, which may both teach the order and qualitie of operation, chiefe-
lie by adglutination and incisions, and other operations
of that kinde, which bee done by the vse of the hand, resto-
ring men to their health as much as is possible.

Also, it behoueth vs to vse this name of Science more largelie in this place, and applie it vnto that parte of Chirurgerie which doth profit by meditation of preceptes and giuing of Methode, and not by curing with the hand. For it is manifest that Chirurgerie is an Arte, and not a Science properlie, whose end is the bringing to effect, and not the contemplation of the veritie onelie, and for that cause Aristotle would have the same worthelie to be an arte, and also hath thought it good to place it amongest those artes which do pertaine to the vse of the hand: But other things being put in the definition, doe keepe their place of difference in like manner, this parte is not put vnauidedlie to the definition (that men be restored to their health) as much as is possible, for although that health is counted to a Chirurgion, for a perpetual scope, yet that same cannot alwaies be obtained by arte, because there be many diseases vncurable, which doe chaunce, eyther because they are such by their owne nature, as Elephantiasis, or else, that as the curration is taken in hand, doeth bring more discomoditie, and also a more grieuous sicknesse than that which is taken in hand to be cured. As when we goe about to cure Vitudinem, Antiquam, Lichenas, Hemorroidas, Simuosa vlcera, and the old Fistulas, Cancers, and to conclude, when as we haue a stubburne patient which doth giue no regard to the Surgions that gouerneth him: these are the causes why that all cannot be brought to their health by arte: In like manner Chirurgerie is diuided into two partes generallie, the one is, which doth declare what things belong to the art, & doth set forth the preceptes, wherwith the workman being furnished, may worke rightly: This part the Greeks do call Theoreticon, & we do cal it Theorica, y is to saie, y learned or speculative part, y other doth follow y, & doth performe in effect y preceptes of y former, & it is called in Greek Practi-

ca, or rather Poetica, y is to say, a bringer of things to passe, for it wholly doth consist in doing and bringing to effect, and seeing that the whole Arte, doth depend of these, we maye with god cause, thinke Chirurgerie worthie to be called an arte, as whose ende, is affection and woorke. For she doth exercise all her properties, either in soft mebers, or in harde parts. The soft parts are those, which hane their beginning of bloud, and are called fleshie, and the hard parts do spring of sede. And chirurgerie doth exercise her facultie in those partes by incision, by cutting, or by taking away, by reposicion, and aduision. And truely of this arte, there are certaine other more speciall partes, as those about the whiche the arte it selfe is speciallye occupied, that is to saye, Tumours against nature, woundes, vlcers, fractures, and Luxacions. Therefore as there be ffe parts whiche the art doth intreate of, so there be ffe partes of Chirurgerie, in the whole, as which doe teache vs to cure tumours, which woundes, and which vlcers, and which can put fractures and luxacions, in their proper place. But the ende whereto Chirurgerie directed all his actions, and prouisions, is the ablation, and taking away of those sickneses, which maye be cured by ministracion of conuenient medicines with the hande, & to restoore the sicke, vnto his health, which ende truely the workeman cannot alwayes obtaine vnto. For those causes whiche we declared before, seeing that it is not in his power, to cure every sicknesse.

And this long arte, vaunteth hir selfe, vnto the famous companie of excellent and noble authoress, worthie of great renowne. In whose register, that divine man Hippocrates, the patron and defender of the noble arte of Medicine, doth of very right, challenge to him selfe, the chiefeſt place, by whose meane this parte of medicine, is better declared, then it was before his time, the whiche thing, the deuine monumens whiche he left to his posteritie, doe witnesse, I doe meane his booke, wherein he doth speake, of the woundes of the head, of fractures of the lyms, of vlcers, of fistules, of the emozodes, and of the furniture of Chirurgerie, and of cutting out of the Anathomies.

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Furthermore, Chirurgerie beinge as it were denided at length from the other, hath chosen unto hir selfe a proper place, and beganne to haue hir proper professors, for in the time of olde writers, & in the florishing age of Hippocrates, Chirurgia was not deuided from the other parts of medicine, for they were then both Phisitions and Chirurgions. And Philoxenus declareth it to haue flourished in Egyp, which hath set forth and garnished this Arte in many volumes. And after him Gorgias Sostratus, Hieron, and the two Apollonij, Amomus, Alexandrinus, and many other excellent men, and it is certaine, that there was no meane professors of the same arte, at Rome, as the auncient fathers, Tryphon, Euelpistus, and Meges, the most excellent of all, as Celsus writeth. But how much Galen excelled, in restorizing, and enriching this parte of medicine, his learned Commentaries, vpon the bookes of Hippocrates, wherin he doth declare of the Arte of Medicine, and vpon his booke De articulis & de fracturis. And mozeouer, his sixe bookes, of the first methode of curing, called Therapeuticon, and the last two of the same, y two also, De arte curatiua ad Glauconem his booke, De tumoribus preter naturam, & his booke De compositione medicamentorum, secundum genera, doe testifie abundantly. Moreouer, Paulus oegeneta, ought greatly to be commended, who in a method compendious, but yet most exact, hath comprehended all Chirurgerie, both in his fourth booke, and also in his sixt.

Furthermore, Auicenna, Rasis, Albucasis, and Haliabbas, being of the schole of the Arabians, haue intreated most diligently, of the Arte of Chirurgerie, as Auicenna, in his fourth Canon, and the third, fourth, and fifts seen.

Also Rasis, in his seventh booke, to Almanser, the King, Albucasis, in a whole volume, Haliabbas, in his ninth booke, of practise of the regall disposition, neither hath she lacked hir honour, of Latines, Celsus, and Plinius, Captaines, who with great beautie, and like dignitie, haue intreated briefly of this parte. Why should I passe ouer Guydo de Gaulaco, who onely among the French, we haue knowne to haue intreated very well of Chirurgerie, if ye regard the reasons

reason of the arte: We may trulie gather by his rude speech that he wanted onelie such happye tyme wherein he coulde not come to the knowledge of the Greke tongue, nor to the pure eloquence of the Latine tongue, whilest at that tyme ignorance and barbarousnesse exercised tyrannie ouer god learning, which was the cause that in rehearasing the place of Galen, the truth of the authoz was much desired: But if God graunt me life, I will diuide those places of the Arte of Medicine, from the common place, I trust that I shall helpe Guido, and I will of a barbarous and impure writer, make him a fine and eloquent Latinist, & restore him to his beutie, & which our fried Siluius hath performed in correctig Melueus, the same doe I faithfullie promise to the studious, to multiplie in repairing of Guido, if God prosper our indenours, although perhaps without metre or equal shanks, yet shall I doe it with due labour and god will. But now I will returne to my purpose, for manie famous men, and authoz most worthie of fauourable commendations, haue set forth this arte, among the which, Guido, Vigonius, and among the men of this age, Tagaltius being my fellowe in office, and my companion in my studies, haue done greates things and worthie of praise, in amplifying and garnishing this part, whereby it may be gathered, how much is vnto this art to be attributed, which so many renowned, haue each one in his warkes and monuments set forth, increased, and enriched, that men might know it to be most profitable, and in effects most evident among all the partes of medicine.

Now must we shew what are the duties and office of a Chirurgion, and howe he shoulde enterpise the same, for there be thre chiese points which pertaineth to a Chirurgion, wherein all the whole reaon of the arte seemeth to consist.

The first doth consist in losing and separating that which is conioyned. The second is, in ioyning and bringing that to a god unition, which is diuided. The third is in remouing and taking away by incision, or otherwise, that which is superfluous. Moreouer, the Chirurgien diuideth conti-

nuities,

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uitie, either by incision, by cutting off, by letting of bloud, or by scarification: That which is diuided, he coniayneth by adglutination of incunds, and by restozing, of displaced bones into their place againe, and also by curing of fractures, that is to say, broken bones. And he cutteth away superfluous mattier by taking awaie tumors against nature, & that by y ministratiōn of y hand, as in extirpation divers waies of Ganglia, Carcinonata, other wise called Cancer, Scirrus, Nodus, Strumas, & other of that kind, either else in drawing of water out of the bellie in Hydrops, or else in cutting off a superfluous finger, when as there be sixe or more upon the hand, or else by taking awaie of Cataracts, which the Grækes call Ptirigion, or the Web in the eies. For truelie these be the chiese duties of a Chirurgion, and the operations, which he ought most trustelie to execute.

Furthermore, that is, when he hath performed all these things, safelie, readilie, and quicklie, & with as little griefe as may be, and also without all fraude and deceit, Galen esteēmeth to be the dutie of a Phisition that cureth rightlie, and that onelie regardeth the utilitie of the sicke: For these be things which cannot otherwise be done by the arte of Medicine, & therefore they be most profitable in the common weale, and the artes thereof were had in most estimation in the olde time, as the auncient wyrters doe declare. Therfore so profit thou, saith Hippocrates, in diseases, that thou hurt them not. This scope must therefore alwayes be had in those things, that the Chirurgion will endeavour to doe, that he profit the sicke, and take in hand the curation of diseases with godd saith and honest, and with a beneficiall will towards his neighbour, and whatsoeuer he knoweth himselfe able to cure by the benefit of his arte, that let him enterprise to doe with all diligence, but iuinsible and incurable diseases, such are Oculti carni, Elephantiasis, and old Callous, hollow and fraudulent vlers, let him not once attempt to meddle with, least he get the name of an euyll Surgeon.

And further, because that we haue said, that a Chirurgion must safelie cure, there be three thinges worthie to be noted.

noted, which Galen doth mention in his *riii. booke, De methodo medendi*, unto all the which the diligent Chirurgion, shal safely haue regard. The first is, that he diligently prosecute the perfection of his worke, which he doth enterprize, for the restoring the sick person to his health. The second is, if he may not obtain this scope, that at least he hurt not, the sick person through his worke: for that is the precept of Hippocrates, *lib. i. Epid. cextu. 50.* saying, Profit thou so in sickness, that thou hurt not. The third and last is, that thorough diligent care, the disease do not easely returne again, for the studie of the Chirurgion is, that he by operation, may remoue all the diseases and grieves which are in mans bodie, contrarie to nature: But if he cannot bring this thing to passe, then let him take his chiese counsail of that learned sentece of Galen, how he shoulde remoue these hurts. Moreouer, the cunning artist shal practise all things prosperously, if he will studie to cure diseases, by their indications, which is a wittie beginning of things to be done, as Galen witnesseth in his *riii. booke, De methodo medendi*, and the first indication, is the conseruation of those thinges which are in mans body, according to nature, and the remouing of those which are against nature.

Furthermore, those thinges which be in mans bodie according to nature, are kept by the like vse of their lyke, & those which be against nature, are drinen forth by their contraries, and that if the disease doe neede such meete curasson: But notwithstanding, it is most certaine, that there are some diseases, which cannot be expelled out of the bodie. And we doe know them by this, when as the effect it selfe, of his owne nature, and whole assencie, doth refuse all orders of curing, as the disease *Elefantiasis absoluta*, & as men commonly call it *confirmata*, or else when the patient (although the disease be otherwise curable) shal continue such helpes, as are to the curation necessarie, namely cutting away, as in *Spasitus*, or else aduision or incision, where they shalbe needfull: and the diseases of sickle men, are made for the most part vncurable, either by the tendernes of the patient, or yelding to the disease.

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In like maner we doe call such diseases vncurable, whose curation doth gine an occasion of greater euil. As when we doe studie to cure Cancer, or endcuer to helpe dayly fluxis, of the Hemoroides, except one hemorode be left open: or olde vlcers, which haue had a long issue, for y curation of these, we bring for the most part, more daungerous diseases into the bodie of the patient: wherefore Hippocrates, in his first, xxxviii. and xii. Apoph. doth affirme, that it is best to leaue this disease, called Cancros occultos vncured, and so of olde emopodes, except one be left vncured, for else it is more daungerous, for turning into a dropsie, madnesse, or consumpcion. And because we haue declared before the office of Chirurgerie, which can not be exercised without his fit instruments. Now we wil shew, what these instrumēts ought to be, by the which a furnished artist, may exercise those thinges that belongeth to this arte, and those are generally two, that is to saye, thinges medicinall, and things manuall, of the first kinde are these, order of dyet, which must be had in curing of woundes, apostumes, vlcers, fractures, and luxacions: then letting of bloud, and purging, and also locall medicines, as ointments, emplaisters, somētions, pouders, Cataplasmatas, and other thinges of that kinde.

And seeing that great daungers doe chaunce, by appoin-ting the order of diet, by ministering, of inward medicines, and by letting of bloud, if they be not wel administered, and doe both often, bring as well great infamie, to the Chirurgion, as defrement, to the sicke patient, it shall be meete for him to vse the councell of a man learned in the arte of medicine, in those thinges, by whose prescripcion, he may as-suredly apply helpe to the health of the sick. For the pre-cribing of wholesome dyet, the omission of bloud, and the giveng of a solutine medicine, belong to a maister in the arte of medicine. For these are helpe of great waight and importaunce, and such as require a man of great wisedome and iudgement, and of no lesse prudence and exercise. Wherefore I can not but be greued, for that I consider a great many men, to worke scollishly, let mee not say impudently,

denly, greatly delighting them selues in the onely dignitie of the Arte, not knowing what it meaneth, which doe oftentimes let bloud their pore patients, without any Indication, or counceal, of one learned in the same arte, or of some graue and learned Phisition, but also they will geue inward medicines a gods name, a matter truely most wrothie, of publike punishment. For as much as I haue seene many, by such their rash, and bold enterpryses, brought into daunger, yea, and some haue I seene miserably languished and depryued of lyfe. Therefore let not that young Chirurgion, which would be esteemed wrothie of his arte, presume to take in hande these thinges, without the councell of an auncient maister, learned in the same arte, or else a graue Phisition, such a one which is learned in the arte of medisine, the matter it selfe geuing also such libertie or time. But otherwise, if there be no learned maister present, or that any present necessitie doe constraine the same, then truely, the younger Chirurgions may both let bloud, and also if neede bee, minister a medicine, so that he haue god erudition, judgement and experience.

Moreover the Unguentes, where with the Chirurgion ought to be furnished, and the same to haue alwayes in his Saluetorie, as these, Vnguentum Basilicum, Vnguentum Apostolorum, Vnguentum Aureum, Vnguentum Album, and Vnguentum de Althea, as Basiliicon, to superate and mate-rate, and Apostolicon to mundifie and clese: Vnguentum Aureum, to incarnate and to fill, Vnguentum Album, to ciatrise, Vnguentum de Althea, to cease dolour and paine, and to make soft.

Moreover, as for emplaisters, pouders, fomentations, and such like, the expert Chirurgion, doth prescribe of them very many sortes, according to the reason of curing. And these are the medicinall instruments, pertaining to the art of Surgerie. By the manual instrumēts, ye shal chiefly understand instrumēts of yron, very meete & most necessarie, to the Chirurgiōs use, wherof some are to make incisō, & to cut of a thing, other some are to draw out, & certaine are to search, also some be properly to ditch or sowe, and other some to make

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make aduision, to cut or make incision. Forfices, Nouacula, rasorius, scalpellum, Chirurgicum, for Phlebotomie, seu lancetam, forspipes to draw out, called commonly Tenaculae volcellæ, seu volcellæ, which in French they call pinsettæ, the crooked hooke, vncus seu vncinus, and that Yron instrument which y Grecians call Diocleum graphiscum, is apt as Celsus writeth, to draw out arrowes. For to serch, we doe felly use a probe, for to sow, a nedell and a quill are properly used, and to aduision diuerse kindes of cauteries, commonly called actuall, are occupied, and for the variable meanes of their use, they haue diuerse figures, and diuers names, for some be sharpe at the point, and other be not, and other cauteris, they call myrtea, oliuaria, dactilica, cultellaria, so called of the similitude of thinges, which these instrumentes doe represent, for the cauteris called Mirtia, doe imitate the figure of the leaues of Mirtills, Oliuaria, of an Oliese, & dactilica, of the Date, as Cultellaria, doth represent the forme of a knife, these are the common instruments necessarie for Chirurgions: There are certaine other instruments proper and appointed to certaine partes of the bodie, as modioli, which the common Chirurgions call Trepans, malleus, scalpri, and the same are conuenient to scrape, cut, or pull out bones, as well of the head, as other parts, even as Falx is proper to the fundament, speculum oris, to the mouth, and speculum matricis, to the matrise, there are innumerable other sorts of instrumentes, conuenient to drawe out dartes, gunshots, & other infixed things, whereof to speake I doe now cease, and will prepare my selfe, to set out a Chirurgion, what maner a man the best Chirurgio should be, which thing, I often times haue declared to be the chefe effect of the matter, for wee know what Galen hath saide, of the Phisition, as well in his booke, De institutione artis medicinalis, as also in the third booke, de naturalibus facultibus, and in his third & fourth, de methodo medendi, (Galen calleth him that cureth woundes and vlcers, medicus, that is to say, a Phisition) he saith, that y Phisition ought to be prudent and well exercised, and also he ought to be of quicke nature, and of pregnant wit, that he may promptly
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obtaine all thinges, and verie well instructed in learning, and moreouer appointed to the best maisters to learne of, and one induring labo^r & paine, a great louer of the trut^h, & studious, and most de^ridle vnderstanding his art, approued by much vse and long expe^{ri}ence, and all this (saie I) must be applied to the Chyrurgion, which will bee most ex^{cel}lent, & esteemed for an vndoubted Artist; but beside these, there be certaine things which doe pertaine priuatlie to a Chyrurgioⁿ, as to y^e manual Arte, & do not so much pertaine to the ancient maister of the art of Medicine, for a Chyrurgion ought to be a young man, or els but little past youth, that is, betwene the same, and auncient mans estate, for y^e age flouris^heth most in sense & strength, to exercise rightlie whatsoeuer belongeth to his art, (wherfore they which are aged men cannot so aptlie bring things to passe which arte requireth, for the imbecilitie of their senses, for they follow them rather by counsaile .) Furthermore, he must haue a sure and strong hand, and steadfast to all workes that hee shall doe, whether it be to make incision, aduision, & also for the cutting awaie of a member. Also it behoueth him to haue a quicke and clere eie, and he must not be fearefull of mind, but rather without pittie, if he do intend to cure him that he taketh in hand. Furthermore, neither let him make the more hast, neither let him cut Canteries, or cut off lesse than neede requireth, for the clamor or crying out, or for the tendernesse of the sicke Patient, but let him doe all things as though he heard not the clamors of the sicke, neither let his minde be therwith anie thing troubled: And we haue declared that a Chyrurgion ought to excell in learning, for sherein chieflie doth his erudition manifestly appeare, if he vnderstand exactlie both the Theorike and the Practike parts, that is to saie, to know things naturall and not naturall, and also those that are against nature . Also if hee know what be the causes of wounds, vicles, fractures, and luxations, with their accidents, and also what be their convenient remedies, and how to remoue the same: In lyke manner he shall excell in practise, if hee haue had much and god exercise in the operations of his Arte, by working

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Spedelie, trimlie, and readilie, & consulting with the auncient maisters of the same arte, in those things that pertaine to Pharmaceutiken & Diateticen. And although he vse those things which he searched out by reason, & confirmed by frequent vse, wherein truelie the faith and honestie of a Chyrrurgion seemeth chieflie to consist: The Chyrrurgion ought to be as it were, of a natural disposition, in the right & easie obtaining of things w^t, that he hath to do, of a stedfast memory, of a quick remembrance, handsome in his doings, of a god judgement, diligent and apt in searching, or inuenting remedies: but chieflie of all, as concerning manners, let him be devout, or religious towards God, mercifull of minde, and vnfearfull in sure things, and such as must needes bee done, and in things doubtful and perillous, he must be warie and not too rash, in like maner he must be familiar, gentle, and pleasant towards his Patients, milde & tractable amongst the brethren of his Arte, and as the Greekes do call him Philestairos, that is to saie, a louer of his companions. Also he must be prudent, very circumspect, and slow in prognosticating, not a greedie catcher, chaste also and temperate, not couetous of monie, for he which doth exercise the art of Chyrrurgerie rather for lucre sake & desire of gaine, than for anie god wil toward his neighbour, he is no right Chyrrurgion, but as it were, borne out of time, and thus I make an end. Thus farre I haue declared vnto you the saying of Vallerius that learned man. But soasmuch as some men doe more regard the authoritie of autho^rs, than they doe the true iudgement of reason and experiance, which two are the foundation of all Artes, and wil alleadge and saie, this is but his owne inuention, wherfore I wil not beleue him, though it appeare never so much to be reasonable, hal I credit one or two mens sayings, that the art of Chyrrurgerie is so auncient, or that the instruments appertaining to the same art, is diet and medicaments, no I will not beleue it, for those instrumentes doe pertaine onelie to Phisike, and not to Chirurgerie, for the instrumentes of Chyrrurgerie be onelie outward medicines, as Blaisters, Anguents, oiles, powders, &c. with a great many of yzon instruments

ments fit for his art, wherefore I am not bounde to belieue Franciscus Valleriolus. The ans were. My friend, hast thou so soone forgotten Hypocrates? who confuting all dispeared sects, did conclude, That diet, wherein consisteth the government and nourishment of the sicke man: That purgations being necessarie for the euacuation of euill humours. And also outward medicines, as plaisters, vnguentes, oyles, balmes, &c. That all these three were united together by the authorie of Hypocrates, and that in no case they might be separated one from another, if we wil rightlie cure the body of man, and follow a right method, which method Hypocrates hath constituted and set forth, and willeth all men to follow the same. Then I saie, either we must breake Hypocrates precepts, and by that meanes grow into ignorance againe, either else we must follow the true and right method, set out by him, wherein he did vse all these instruments generallie and indifferentlie, as time and cause dyd require.

And also Galen, as it may more at large appeare in his fourth booke De Methodo Medendi, in his booke of purging medicaments, where he doth confute diuerse Physitions, which woulde not admit purging medicines in outward diseases, as Asclapiades, &c. Saying, That purging medicaments are necessarie to be vsed, where there be great and daungerous wounds, and where there be great accidents that chanceth vnto the same, to purge & draw awaie the superfluous quantitie of those humours, which might hurt the grieved part, or hinder the curation thereof, as he doth declare in the same booke De Methodo Medendi. And he saith in his booke of purging medicaments, That purgations are needfull for the curation of Cancers, Herpis, Erisipulas, Spasalus, Gangrena, and many other outward griefes which chanceth vnto mans bodie. And he doth affirme, y^e without these things, he could not haue brought to health his diseased patients. Thus it doth manifestly appere both by Hypocrates & Galen, that these be not onelie generall instruments, but also common instrumentes, and therefore of necessitie must be vsed, either else y^e Chirurgion must leaue these euill

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affects vncured, which he ought take first to indication off. Obiection. Yea sir, you saie verie well, for in the time of Hippocrates and Galen, the Chyrurgions were Phisitions, and were great learned men, and vnderstode all partes of the arte, and the nature of Medicines both simple and compound, wherefore it was lawfull for them to vse all these instruments generallie & indifferentlie, but it is not so, for our Chyrurgions, and that I will proue by the authoritie of Tagaultius, in his institution of Chyrurgerie. The answere. You haue sayd verie well sir, and by him I am verie well content to be iudged, for he is both a man of excellent learning, and also worthie to haue perpetuall fame, for his painfull trauaile in that excellent booke of Chyrurgerie, & that we may the sooner come to our purpose, I will recite a few of his sayings, whereas he declareth what the art of Chyrurgerie is, and what manner of man hee must be, and what properties he must haue, that ought to vse the same arte, how he should be trained vp in the same art, and what is the subiect of the same, and what be the things that he must cure the same subiects with, & with what instruments the same must be cured.

Now I will recite you certaine sentences, as heereafter followeth, which are taken forth of the same booke of Tagaultius, that you before haue alleadged, and I trust being well and indifferentlie construed, shall make more with my sayings than with yours.

The vwordes of Iohannes Tagaltius, declared in his booke vpon the art of Chirurgerie.

Do the exact knowledge of the arte or science, which is called Chyrurgerie, it behoueth þ Artist to know foure things. First, what Chyrurgerie is, what is the matter subiect to Chirurgerie, what is þ end of Chirur-

Chirurgerie, and also what order is to be obserued & kept in the learning of Chirurgerie. And we doe knowe what Chirurgerie is by thre manner of waies. First, by the Etymologie of the word or name, by his definition, and by his diuision: Chirurgerie after his Etymologie, is called the operation with the hand, for it is named Apo tes chiros, cai tou ergou, that is to saie, of the hande, and his worke, because this Arte is exercised by the administration with the hand, and heereof commeth it to passe, that the minister with the hand is called Chirurgus, that is to saie, a Chirurgion: Chirurgerie according to the assentiall definition, is an Arte, which by the administration of the hand, doth expell & drue awaie sicknesse out of mans bodie, whereof chieflie & principallie it taketh cure and charge, or else Chirurgerie is an art, which by the cunning working with the hand, doth put awaie or remoue the sicknesses or diseases of mans bodie. The matter subiect to the art of Chirurgery, & the whole intention which the Artist doth occupie himselfe about, is oulie mans bodie, subiect to diseases & infirmities, which diseases and infirmities requireth the help of medicaments, ministred by the hand: For all things that the art of Chirurgerie doth finde out either by reason or experiance, it teacheth the same to be done by the administration of the hand, to the utilitie & profit of mannes bodie. Furthermore, Chirurgerie is diuided into two parts, that is to saie, into Theorike and Practike. The Theorike part doth teach, and is a science obteined by demonstration, & by knowing the principles of the art. This part a man may haue, although he never exercise or practise anie parte of the same, as the learned Phisitions and other learned men which dailie readeth the principles of Chirurgerie: But the Practike parte of Chirurgerie, is an arte which doth rightlie and readilie, by the administration of the hande use such things as are inuented amōgst mechanical arts, which part no man can be perfect in, except he be brought vp and exercised in the same. And doth both continuallie see other expert men worke in the same arte, & diligentlie obserue such things as he doth see wrought.

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Now these two partes are commonlie exercised about these grieses, with their accidents, that is to saie, tumors against nature, grēne wounds, vlcers, fractures, & dislocations, with such like, which requireth the helpe of the hand. Therefore ther are required four things in a god Chyrurgion: first, that he be learned & verie skilfull in the principles of his art: secondly, y he be wel brought vp vnder some cunning man, & wel experienced: thirdly, y he be ingenious & wise: fourthlie, that he be of god & honest manners, and of a vertuous life. The erudition and learning of a Chyrurgion doth consist in knowledge of naturall things, thinges not naturall, and things against nature. The experience of a Chyrurgion doth consist in those thinges that are found out by reason, and confirmed by dailie vse and experimēting of them, for otherwise he will bee accounted a rude emperike, which isyned not reason with experience. To be ingenious and wise, it is verie necessarie, for he ought to haue a readie wit to conceiue things, and a firme memorie in calling of them to remembrance, a discrete and right iudgement, an excellent perfection in working, a diligent and readie wit in inuenting and finding out of remedies to helpe his grieved Patient withall. The manners and conditions required in a Chirurgion, is boldnesse, and a minde boide of feare, in necessarie things, and in the time of necessitie, and not to be too rash in matters of doubt and perill, gentle and milde towards his Patients, and to those of his profession, to be curteous and gentle, yea, and as the Greekes call him Philitairos, that is a louer of his fellowes, he ought also to be prudent and circumspect in prognosticating, vertuous and temperate of life, mercifull toward the poore, and not greedie of monie, hauing these properties, hee may procede orderlie in learning the art of Chyrurgerie: and the order to be obserued in the same, is to begin with easie things, (or as we may feareme them) common things, to particular, or from vniuersal things, to those that be lesse vniuersall, also from things most manifest and knownen, to things moze obscure, darke, and vnknowen.

Hetherto we haue spoken of that part which doth appertaine

faine to the knowledge of Chyurgerie, and now we will intreate of the execution and operations of the same. The operations which a Chirurgion executeth about the bodie of man, þ he may bring to passe his intended scope and desired end, are threé, that is, to diuide and separate things contayned, to ioyne and vnite together that which is diuided, & to take awaie that thing which is superfluous. We diuide and separate that thing which is contained by incision and excision, and by letting of bloud and scarification: we doe also ioyne and vnite together that which is diuided, by consolidating of wounds, and restoring of members disloca-
ted, into their proper places, and curing of fractures. We take awaie that which is superfluous, by remouing of tu-
mours against nature, as Ganglia, Nodus, Cancers, Struinas,
Mirmecias, and by drawing of water out of the bellies of
such as haue the Dropsychie, or by cutting off such members as
be superfluous, and to doe those things quicklie and readi-
lie, with a god zeale toward his patient, and not to make
anie vaine promises for monie, or to take in hande those
grises which cannot be cured, and that he may more perfect-
lie, readilie, and safelie, doe those things, it is requisite that
he doe consider threé speciall indications, according to the
saying of Galen, þ is to saie: First, the conseruation of those
things which be naturall, and the expulsion of those which
be against nature: The second indication sheweth whether
we may bring to passe and fulfill that which the indication
doth require, that is, whether we can conserue that which is
natural, and take awaie that which is against nature: The
third indication is that which findeth out remedie, & doth
declare vnto vs with what things we may accomplish that
which the first indication requireth, and the second giueth
leauue to be done: touching the indication which consisteth
in the conseruation of naturall things, they be sise, that is
to saie, health, or a naturall aptnesse, in doing the acti-
ons.

The cause of health, the effects of health, which is the ac-
tion according to nature: strength, which doth alwayes
tend against sicknes: custome which is like another nature:

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Complexions and temperaments which are to be conserued and kept, be their like. Nowe, for those things which be against nature, which we ought to expell and draine away, are thre in number, that is, sicknesse, which is an effect against nature of it selfe, and first hursteth the action, the cause of sicknesse, and the accidents, or Symptomata, which followeth the sicknesse, as the shadow doth the bodie: All these things are cured and put away by their contrarie, but soasmuch as the expulsion or curation of things doth principallie consist either in simple or in compound things. Note, that which is simple is cured by his contrarie, & that which is compound, by their contraries.

Solution of yntitie.	Vnition.
Heate.	Coldnesse.
Coldnesse.	Heate.
Driness.	Moistnesse.
Moistnesse.	Driness.
Superfluous, quantitie.	Diminution.
Quantitie diminished.	Augmentation.
Abounding, in number	Taking awaie.
Number diminished.	Putting to.
Obstruction.	Opening.
Straightnesse.	Inlarging.
Inlarging.	Astriction.
Figure altered.	Reduction to his forme.
Luxation.	Restoring to his place.

In like manner in compound sicknesses, we must both consider the contrarietie of euerie simple sicknesse, and also in applying apt and conuenient medicaments for the same: But the indication for applying remedies is taken of that sicknesse, which must first be cured, and that whose cure is the curation of another; and that without whose cure, the other cannot be cured, yea, and that which most grieueth the Patient, and is most dangerous, is first to be cured. The second indication is that which sheweth whether we may bring to passe that which the first indication doth require; is

is to conserue things naturall, and to expell those that be against nature, therefore this indication is taken of thinges naturall, as whether health may be restored or not, & whether the strength of the patient sufficeth for life or not, and whether the cause of health may be conserued, and so of the rest. The indication taken of things against nature, is whether we may cure the sicknesse, with his accidence or not, & whether we may resist the cause of these two, or not, & this is to be knownen thre waies. First, when the sicknesse of his owne proper nature is incurable, as Elephantiasis absolute, and as they tearme it, confirmed, or when the sick patient refuseth his necessarie remedies, when the diseases are curable. As for example, the cutting awaie of a member, in which there is a Cancer, &c. Or when the curation bringeth a worse and moze perillous disease, as olde Cancer being cured, or continuall Emorodes, for if you cure these, there is daunger of life, or of madnesse, or of consumption. Nowe, the third indication doth teach conuenient remedies for their curation, their use, and instruments, wherewith it is brought to passe.

The first of these instruments is an apt diet or regiment in þ vi. things not natural. The second is, Pharmacon (which he understandeth for purging medicaments.) Also letting of bloud, with plaisters, vnguents, pouders, &c. But in the two first, the Chirurgion must consult with the learned & graue Physition. There be many yron instruments, beside these medicinall instruments, which be both proper and common for this arte, as hereafter followeth.

Thus farre we haue spoken the wordes of Tagaltius, as they be set forth in his booke of Chirurgerie, as well for his definition of Chirurgerie, as for the antiquitie thereof, and also what manner of conditions hee ought to haue, what learning he ought to be brought vp in, and what he ought to learne first, and what last, and what is the matter or subject proper to his art, and what instruments the artist must haue, both common and proper, to finish and bring to passe withall his desired scope and end of his worke, which is the curation of mannes bodie in those thinges that hee hath

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charge of. This is the effect of the words of Franciscus Valleriolus, as well as of Iohannes Tagaultius, as it may appeare in their words heere abone written. Now my friend, where you did alleadge Tagaultius, to proue y a Chirurgion ought not to minister diet and Purgations, neither yet anie inward medicines, for that you saie, it doth properlie appertaine to Phisicke, it seemeth to me by the wordes of Tagaultius, that it maketh little for your purpose.

Obiection. No sir, by your saying both Valleriolus and Tagaultius saith the contrarie, doe not they saie, that a Chirurgion ought not to gine inward medicines, without the counsaile of a Phisition: and declareth what inconuenience hath come by the vndiscreete ministring of the same? I take this to be a sufficient profe.

The ans were. No not so sir, we may not confound the instruments, which are necessarie to an Arte, because that some Artists doe abuse their instruments, neither Tagaultius nor Valleriolus meane so, but their meaning was, that those that did practise the Arte of Chyurgerie, which dyd not understand or knowe the principles of their arte, neyther the causes of diseases, nor yet the diseases themselues, nor how to take indication for the curation, neither yet knoweth the nature of the medicines which he doth minister.

These be they that Tagaultius and other learned men do reponce, which I must needs confesse, ought not onelie to be forbidde in inward medicines, but also outward medicines, for if I should speake of all mischieses that hath bene done by the applications of outward medicines, how some hath bene maimed and vndone for euer, and other some brought to death, the number of them would seeme verie strange unto you, and therefore we will let it passe at this time, with praier unto almighty God for his mercifull helpe heerein, that he may moue the hart of the Prince, with the Magistrates of this Realme, to take such order for the safegard of the people, and for the honour of this Realme, & for that that learned men may be the better encouraged to studie this arte. But as concerning the instruments, there is neither

ther these two men, neither yet anie other before their time, since the time of Galen, that hath forbidden the vse of them to the Chirurgion, for both these men doth put the in their booke, as most common and special instruments, affirming them as most speciall instruments pertaining to the art of Chirurgerie, that without these, those euill and vicious humours that hindereth the curation of vlcers, tumours against nature, &c. cannot be purged awaie, neither can the temperaments & other naturall things of the bodie be kept in perfect state, without an apt and meete diet. But for to counsaile with the Phisition, being a graue and learned man, in the principles of this arte: In matters of waight, I take it to be verie necessarie, for what is he that is wise, that will refuse the counsaile of a wise and a learned man, and speciallie of him that professeth the principles of the same arte, for Phisologia, whereof the Phisition taketh his name, is the first and chiefest parte, which he that worketh in the art of medicine doth proue, for that it doth consist in the knowledge of the seauen natural things, and in the residue therewnto appertaining. But yet this doth not followe, that a learned an expert Chirurgion shoulde not vse diet and Purgations, and other inward medicines at all times when neede doth require: for if you would so understand it, one part of their sayings shoulde repugne against another, and so confound the whole, but their mening was, that the unlearned Chirurgions, and these that be younge men, which be not well practised, that they shoulde take counsayle as well of the learned Phisition, as of the learned Chirurgion, for this Arte is so ioyneed togeather, that neyther maye the partes bee diuided, neyther yet the Instrumentes, without the ouerthowe and destruction of the whole Arte, for it was neuer perfect before the time of Hippocrates, till that hee ioyned all these partes and Instrumentes together, and taught a perfect and method waie of curing, by a right vsing and ministering of the same.

I for my part haue read no few autho:rs, not onelie of y Grecians, but also of y Arabians, & of y Latinis, yet could I neuer

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neuer finde, in any of their workes, that they doe write of Chirurgerie, where they doe leaue out dyet and purging medicines, & apointing the Chirurgion onely to cure with outward medicines, for I am certaine, y in all their scope of curing, both of humorz against nature, of vlers, &c. That their first indication is, to take away those euell affectes, which may let the curatiō, (that is to say) to remoue away these euell humorz, which might repaire vnto the greued part, and also to alter such distempers, by conuenient Dyet, and other thinges, as might be hurtful vnto the same, and then to procede with locall remedies, by outward application vnto the greued part.

This is Galens doctrine also, that no strong medicine shalbe outwardly applyed, for the resoluing of inflammations, before the bodie be purged. And furthermore, in virulent, and malignant vlers, which Galen nameth Cacoeche, and where the bodie is full of euill and vicious humorz, which humorz, Galen calleth Caccochimia, these saith Galen, must be purged away, before we procede to the cure of the vler, for otherwaise, the vler may not be cured, and if it bee, it wil come againe, either in the same place, or else in some other, or else the same humorz not being enuacuated, may be the cause of some other greater disease, in the body, worse then that which was cured, wherfore Galen doth reprove Thesalus, in his fourth booke called Therapeuticon, saying, Thesalus goeth about to cut away the lippes of the vler, & to apply his Malagma, of Mustard seede, by meanes whereof he hath inflamed all the parte, and made the vler worse, then it was before, not taking any indication of the affect, neither yet of the cause thereof, by meanes whereof, he committed great error, as Galen doth say, and was accompted for a rude emperike, and for an vnskillfull Phisition. Obiectiō. Why sir, it seemeth to mee by your wordes, and by the saying of these men, y be learned in the arte, that Phisicke and Chirurgerie are both one arte, and I will assure you, if these wordes be true, which you recite of Hippocrates and Galen, that they were both Phisitions and Chirurgions, and vsed all the whole arte together, then I must

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needes concerne, that the vsing of all these partes together, made them so excellent men, and of such notable fame, and that your deuiding the arte in two partes, and exercising the same severally, hath made you that be both Phisitiōs and Chirurgions, vnerperf, to the greate detriment, and ill report of the whole arte. Wherefore I most hartely desire you, for that þ I may know, both the art, and the artist the better, to declare the diuision of these five parts, which you haue spoken of before, perteining vnto these artists.

Sir, I will right gladly doe the best that I can, to satisfie your desire, although I haue not that learning, in the Grēke and Latine tongue, which I would wish for your sake, that I had, and also which this arte doeth require in him, that shall presly set forth the same, yet with the little learning that I haue, and according to reasō and experieēce, which two be the foundatiōs of euerie arte, as Galen doth say in his third booke, de Methodo medendi, I will doe my indeuour, to declare vnto you these parts, in as few wrods as I can, desiring you to accept my good will, and if I haue left out any thing, by the reasō of þ briesenesse of my wri-ting, which other learned men doe finde fault with all, the I most hartely desire them, both for curtesie, and humani-tie sake, to amend the faults that they shall finde, and in so doing, they shal not onely be profitable to the cōmon welth, in the furtheraunce of this arte, but also bynde mē during my life, to honor them, serue them, and loue them, and in- courage mē to take further paines, to the vttermest of my power.

Now that we may accomplish our former talkē, as con-cerning these five parts, pertaining to the arte of medicine, which haue bene set out, by these names, of the auncient Phisitions, long before Galens time, as I haue declared vnto you before.

The parts.	Phisiologia.	Pertaining to the Arte of medicine.
	Pathologia,	
	Hygiēna,	
	Semiotica.	
Theraputica.		

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The first part called Phisologia is that which doth consider the vituall thinges, wherof the bodie of man is made, as Elementes, temperaments, humours, members, spirites, vertues, and operations. The Elementes be fourre, as Fier, Ayer, Water, and Earth. The humours be fourre, also: as Blond, Choller, Flegme, Melacholy. And the temperaments be fourre likewise, as hot, colde, moist, and drye. These fourre are the matter, whereby all the members of the bodie are made with, the temperaments, and spirites, therein contained, and he that shall cure the bodie of man rightly, must chieffely understand, how to conserue every one of these, by their like, and to expel and remoue from them, their contraries. For the knowledge of these, it doth behoue the artist to haue long experiance, and chieffely in that part, which we call the Anathomie of mans bodie, which is the deuiding and seperating of dead bodies, that we may thereby understand all the partes of the same bodie, with theye position, figure, number, place, nature, temperature, office, and affects, and also to know their names, and true diuisions, and which be simuler, and which be compound, and instrumentall, for of the simuler and simple members, the compound are made.

Simuler parts, be these, bones, cartilages, ligamentes, membranas, or panicles, fleshe, nerues, arteries, veines, fatnesse, and the skinne. These be called simuler parts, whereof the instrumentall or compound partes are made, and some requireth more of these, and some lesse, according to the necessarie of the member, for some member doth require all these, and some doth not.

The compound or instrumentall members, be the head, the heart, the liver, the legges, the eyes, and all other like. Whiche member both simuler, and compounde, the Chirurgion ought to know, with their natures, temperatures, and actions, and their other necessarie properties, or else he cannot rightly cure them, when they are greued, and hurt. But in the curing of them that be hurt, he shall distemper them that be quiet, for how can he conserue the right temperament of any thing, whose temperature he knoweth not,

Not, that is vnpossible, except it be by chaunce, as the blinde man shotteth at a Crowe, and hitteh one by misfortune, or as Galen doth compare him, which knoweth not the partes of mans bodie, with their nature, vnto a blinde Carpenter, which cannot see his worke, cutting more or lesse, then is necessarie, by meanes whereof, his worke doth never come to a good perfection. Therefore, who so euer is not expert, as I haue saide before in the temperaments, and natures of these parts, he can neither cure wouds, nor vlers, neither yet any other thing rightly, neither can he tell by what way the vler, or wound shalbe cured, neither whether it may be cured, or not, neither yet, whether any cause doth remaine, that may let the curation, neither how to remoue the same, nor whether nature and strength, may suffer the same causes to be remoued, nor how to maintaine the strength, and temperaments of the same bodie, for he being ignorant in these seuen naturall thinges, wherof the bodie of man consisteth, which bodie being subiect to the arte of medicine, he must of necessitie I say, be also ignoraunt, not onely of the preseruation of health, with his temperaments, but also to be ignoraunt in the curation of hurtes, and diseases, which chaunceth vnto our bodies.

Wherefore in fewe wordes, I haue proued here, bothe by reason and by experience, that the knowledge of this part named Phisiologia, doeth chiefely, and specially, aperfein to the arte of Chirurgerie, and without the knowledge hereof, we shal never rightly, or methodically, cure any manner of woud, griefe, or disease, neither is he worthie to take the name of a Phisition, neither yet of a Chirurgion, but to be called by the name of an Empyke, or experimenter, curing onely by chaunce, without any reason, but even as the blinde Carpenter, which Galen hath spaken of before, sometime cutting to much, and some time to little, and many times marring all his worke, for want of skill, ere that he beware.

Now to conclude, for this first part, he that will be further instructed herein, let him reade Hip. de natura hominis, humoribus, elamentis, de natura & formatione fetus, & many other

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other bookes of Hippocrates, and chiesellie that where he diuided the similar parts. As Osteotome, that is to saie, the diuision of the bones, Condrotome, the Cartalages. Syndesmotome, the ligaments, Arteriotome, the Arteries, Phlebotome, veines, Neurotome, the nerves, Miotome, diuiding of the Muscles, Tenontotome, the tendons, &c. There be diuers other bookes of Galen, which be verie profitable to be read for this matter, as his bookes of Anathomie, also his bookes De temperamentis, de optima corporis constitutione, de facultatibus naturalibus, de placitis Hippocrates, & Platonis, de motu muscularum, de causis respirationis, and manie more worthie bookes of his, which we will let passe. There bee manie other bookes also, written by diuerse men, as Guido and other, which doe intreate of these naturall things, and speciallie of the Anatomie of mans bodie, and for that you may the easilier & better vnderstand these naturall things which enerie Chirurgion ought to know and haue in perfect memorie, to that end he may remoue those things which doth hurt them, or let them of their perfect operation, which you may easilie knowe if you vnderstand their natures and properties, & figures, &c. Which Table followes hereafter, as you may beholde.

Elements

Elements be foure,	Fire.		
	Aire.		
	Water.		
	Earth.		
Tempe- raments.	Simple bes foure,	Hot. Colde. Moist. and Drie.	
	Equall one,	Hot and drie.	
	Compound be foure.	Hot and moist. Colde and moist. Colde and drie.	
	Sanguine.		
Foure hu- mours,	Flegmatike.		
	Cholerike.		
	and Melancholie.		
	Similer.	Bones, veines, arteries, cartilage, flesh, fatnesse, pannicle, ligament, nerues, and skinne.	
Members.		Head, heart, liuer, lungs,	
	Compound.	armes, and legges.	
Three facul- ties.	Animall.	Feeling.	
	Vitall.	and mouing. Beating of the pulse.	
	and Naturall.	And breathing. Generatio. Auctio.	
Operations or actions.	Naturall	and Nutritio.	
	Spirites be three in nûber	Animall	The braine.
		Vitall.	Ing The Heart.
		Naturall	The Liuer.

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Pathologia is that part of the arte, which hath the knowledge of sicknesse against nature, with their Symptoma and accident, and they be three in number, that is to saie, sicknesse it selfe, the cause of sicknesse, and the accidents, which followeth after sicknesse: sicknesse it selfe may come two waies, either of outward causes, or of inward causes, we do commonlie call the outward causes primitiue, the Grekes call them Cathartica, the inward causes, we do commonlie name Antecedent, or Internam. The affectes commonlie followe these causes, and if the affectes come of outward causes, then commonlie they be wounds, contusions, fractures, dislocations, biting of mad dogs, & of serpents, &c. If they come of inward causes, then they make tumors against nature, as Phlegmō, Eresipula, Oedema, Sirrus, with many kinde of malignant and stubbornne vlcers, to be cured, which tumours and vlcers cannot be made whole, except their causes with their euill affects, may be remoued and taken awaie: I suppose that there is no man, but hee will judge this part of the art chieflie to pertaine to Chyurgerie, for that it taketh cure of wounds, vlcers, and tumors against nature, as I haue said before.

Then if this part doe appertaine to the art of Chyurgerie, as it is most certaine it doeth, it behoueth the Chyurgon perfectlie and rightlie to understand what kinde of sicknesse there be, with their differences & names, what partes of the bodie these sicknesse may be in, and what manner of sicknesse it maketh in the same partes. As for example, euill complexion maketh a distemperature in the smiler partes, & euil constitution, or euil composition, maketh a deformitie or imbecilitie in the instrumentall partes. And solution of vnitie or continuitie, chaunceth both in the smiler partes, and instrumentall. And all these doe appertaine to the Chirurgion, to haue most exact knowledge of, for he that taketh vpon him to cure an vlcer or a wound, or anie other manner of griefe, and doth not know the nature of the parts, neither yet what part it is in, neither yet the cause, neither how to remoue þ same cause, it is vnpossible, as I haue sayde before, that he shoulde cure the same grieves

grieses or diseases rightlie. And therefore these blinde emperikes that haue neither reason nor method, to leade them to doe those things which they dailie doe, I saie, their doings are so pernicious, that many people taketh great hurt thereby (shall I saie hurte) nay rather brought to vffer destrucion, and many times to death. The Symptoma or accidents which followeth sicknesse, is also diuided into threé partes. The first is, the qualitie being altered, as with vehement heate in Phlegmon. The action or function hurt, but not vfferlie depriued. The action vfferlie depriued and taken awaie. For these causes aboue rehearsed, it is speciallie required, that a Chirurgion shoulde be learned, and also to haue greate experiance, that hee maye rightlie iudge and discerne one disease from another, with their natures and causes, to the end, that when you come to the curation thereof, you may take right indications, what to do first, what next, and so forth to the end, for other waies you may applie medicines nothing fit for the purpose, but those that might doe great harme, and you might also applie those first that would be applied last, and those last which shoulde be applyed first, and in the end marre all your workes, as the blinde Carpenter doth. Thus farre I haue proued for Phisiologia, to be one part of Chyurgerie, or of the Art of curing, as we may feareme it, and I thinkie there is no man that will count him to be a right Chyur- gion, that lacketh this part of the Arte, or that is not verie expert in the same. And for the further knowledge hereof, there be certaine bookes appointed of Galen, and other auncient writers, that you may reade concerning the same part as hereafter followeth.

Libro Hippocrates, de Morbis, libro Epidemiorum Hippocrates, Galen de locis affectis, Galen de Morbis & Symptomatis, & de 4. temporibus morborum, Galen de differentijs morborum causis, & Smptomatis, Galen de inequali intemperie, Galen de arte Medica, Galen de tumoribus, preter naturam. Hippocrates de Vulneribus ulcerebus, & Fistulis, fracturis, immorodibus, &c. And also Galen in his whole Worke called Therapeuticon,

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and in another worke to his Disciple Glaucon, as it is manifest to be seene. These two most excellent men beeing the patrones and fathers of the arte, haue written most excellentlie and perfectlie of many diseases, as woundes, tumours against naturne, vlcers, and many other diseases appertaining to the same art, as it maye more manifestly appere in these bookes aboue rehearsed, and in manie other moxe of their workes. If I shoulde write of all men that accounteth this a proper and a principall parte of Chyurgerie, then I must needs confess the truth, all men learned in this art since the time of Galen, haue so written, and so taken it. Thus I conclude for this parte, that hee that vnderstandeth it not, ye must giue him a baser name, ye may not call him a Chirurgion, that neither knoweth the principles of his arte, neither yet the nature of his subiect that he worketh vpon.

I remember when I was in the warres at Mutterell, in the time of that most famous Prince King Henrie the viii. there was a great rablement there, that tooke vpon them to be Chirurgions, some were sowe gelders, & some horse gelders, with Tinkers and Coblers. This noble sect did such great cures, that they got to themselves a perpetual name, for like as Thesalus sect were call Thessalions, so was this noble rable for their notorius cures, called Dogge leeches, for in two dresings they did commonlie make their cures whole and sound for euer, so that they neither felte heate nor cold, nor yet no maner of paine after: but when the Duke of Norfolke, who was then general, vnderstood how the people did die, and that of smal woundes, he sent for me and certaine other Chirurgions, commaunding vs to make search how these men came to their death, whether it were by the grieuousnesse of their woundes, or by the lacke of knowledge of the Chyurrgions, and we according to our commaundement, made search throughout all the camp, & found many of the same good fellowes, which tooke vpon them the names of Chirurgions, not onelie the names, but the wages also: we asking of them whether they were Chyurrgions or no, they sayde they were, we demaunded with whom

Whom they were brought vp, and they with shamelesse fa-
ces would aunswere, either with one cunning man or a-
nother which was dead : Then we demaunded of them
what Chyrurgerie stufte they had to cure men withall, and
they wold shew vs a pot or a bore which they had in a bud-
get, wherein was such trumperie as they did vse to grease
horse hailes withall, and layed vpon scabbed horse backes,
with neruall, and such like . And other that were Coblers
and Tinkers, they vsed shomakers ware, with the rust of
olde pans, & made therewithall a noble salue, as they did
ferme it. But in the end this worthy rablement was com-
mitted to the Marstallie, and threatned by the Dukes grace
to be hanged, for their worthe deedes, except they would de-
clare the truth what they were, and of what occupations,
and in the end they did confesse, as I haue declared to you
before : wherevpon the Dukes grace gaue commaunde-
ment that they shold auoide the Campe in paine of death,
and if at anie time they came within the Campe after-
ward, they shold immediatlie be hanged, as murtherers,
his Grace calling them by the name of Dogge leeches,
commaunding his Captaines that they shold entertaine
no more such.

Thus you vnderstand by what name those men were
then called, which tooke vpon them vnworthilie to vse this
Arte, knowing neither the principles of this arte, neither
yet the nature of the diseases , nor yet the medicamentes
wherewithall they could cure the same diseases.

Thus we conclude with these examples before, that it
is necessarie for a Chirurgion to know these partes, or else
not to be admitted to so worthe an Arte, which doeth take
charge, not onelie of mans health, but also of their lynes and
lims. And thus we end this part.

Eugiena is the third parte, pertaining to the art of Chy-
rurgerie, or Medicine, as we haue sayde before . This part
doth consist in the sixe things not naturall, called Res non
naturalis, which followeth.

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In receiuing of the aire.
In Meate and Drinke.
Sixe things
not naturall In sleeping and waking.
In mouing and rest.
In fulnesse and emptinesse.
And in affectiōns of the minde.

This is also a speciall and a necessarie part to be known of the Chirurgion, for without this knowledge he can not give conuenient diet, neither yet conuenient order for the gouernment of the diseased and sickle Patient, nor yet at what time he shoulde slēpe, at what time he should eate and drinke, or what manner of meates and drinkes hee should haue, and whether they shoulde bee liquide in substance or grose and thicke, neither shall he knowe whether the same meate and drinke maye augment the disease or not, by meanes whereof, he may give such diet to his patients, as may confirme their diseases. As for example, in Elephantiasis, and Cancers, which by eating of melancholike meates, or such meate and drinke as doth make adiustion of the bloud which doth confirme them. There might be many moxe thinges saide of meate and drinke, which is not materiall to be spoken hēre, for I thinke no man doubteth, but that this instrument doth chieflie appertaine unto this Arte, for it is not possible for a Chirurgion to cure his grieved patient, except he give conuenient diet, & with conuenient diet many greate grieuous wounds, and manie other cruell sicknesses, by the helpe of other conuenient me- dicines haue bene cured.

And as for the gouernment by the aire, euerie man that hath anie knowledge will confesse, y colde sicknesses which are taken by cold, are to be cured in places where y aire is warme, or else it ought to be made warme by art, according to the time of the yeare, for it is one of the p;inciples and speciall rules which Galen commaundeth vs to keepe, that we shall cure euerie thing by his contrarie, as heate by colde, colde diseases by hot thinges, drinckes by moisture, and moisture with those thinges that bee drye, fulnesse by abstinence, and euacuation by emptinesse, by things of god nourish

nourishment to fill withall, watching, by thinges that mou-
neth sleepe, & ouer much sleepe, by keeping of them waking.
Thus euerie thing is ouercommed and holpen by his con-
trarie, by meanes whereof the Chirurgion doth more saf-
lie and readilie restore to health, his grieved & wounded pa-
tieut, without which thinges, and their right use, could not
be done. And therefore this part is called a most necessarie
and principall thing appertaining to the Artist. There is
another utilitie in this part also, which the Chirurgion of
necessitie must use, for Galen saith, that euerie Artist that
will rightlie cure, must intend two thinges. The first is to
conserue and keepe euerie thing that is in good state, by his
like.

The second is to expell, and cure those things that bee
contrary to nature, by their contraries, which we cannot do
without these sixe things not naturall. Therefore it may
be saide, *Necessitas non legem habet*, therefore there ought
no lawe to bee made against that thing that must be of ne-
cessitie. As for example, of necessitie we must eate & drinke,
that we may live. Therefore it were tyrannicall to for-
bidde vs to eate and drinke, for they be proper things for
vs whereby we doe live. But yet the abusing of meate
and drinke may be spoken against, and god and iust lawes
made for the reformation thereof.

In like manner for abusing the arte of Phisicke or
Chirurgerie, there hath bee good and wholesome lawes
made heretofore, and I trust in our Lord God shall be here-
after againe. But to commaund from them the know-
ledge of their arte, or anie parte thereof, or other necessarie
instruments or medicaments, wherewith they shoulde cure
their grieved and wounded Patients, which other wayes
must of necessitie perish, or else not bee cured at all: Such
commaundements or lawes were tyrannicall, and not to
be well thought of, for that they shoulde let the workes of
mercie, in this most excellent arte of curing, to be ministred
vnto the people orderlie for their safegard, & curing of their
diseases.

There were much to be saken of these sixe unnaturall
things,

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thiŋgs, whiſh maketh nothing for my purpose he're in thiſ place, for that I intend nothing but to proue that theſe bee neceſſarie iſtrumentſ, for the Arte of Chyrurgerie, by cer- taine examples, as you haue heard: for theſe thiŋgs are ſpo-ken of at large, not onelie in many worthie bookeſ, which are ſet forth by Hyppocrates and Galen, but also in all other worthie men's bookeſ, that haue wriſten of thiſ art at large, as it may appeare at thiſ preſent daie. Some men might he're alſe a queſtione, why theſe are caſted not na- turall thiŋgs, for it is to be thought, that ſleepe, meate, and drinke, inouing, &c. ſhould be naturall. But for alſomuch as both health and ſickneſſe doth come by theſe thiŋgs, ther- fore they be caſted not naturall. They bee not caſted againſt nature: for ſickneſſe, the cauſe of ſickneſſe, and the acci- dents that follow ſickneſſe, thole be caſted Preter naturam, & againſt nature. Neither may they bee caſted naturall, for y that ſickneſſe cometh by the. But they are indiſcretely caſ- ted not natural. Theſe thiŋgs are ſo neceſſarie for our bodieſ, as I haue ſaid before, y we do not onlie liue by them, but y matter & ſubſtantiall of our bodieſ, after generation, is in- creased and maintained by them, and alſo all the humours and temperaments with the ſpiriſts, and other thiŋgs con- tained in the ſame bodie, ſhould vfferlie ceaſe if it were not but for thole ſix thiŋges. Thus I conclude with theſe ex- ampleſ aforesaid, to proue thiſ part to be neceſſarie for the arte of Chyrurgerie, doubting nothing, but thole that be lea- ned men and men of reaſon will ſo iudge, for ſo haue the auncient fathers before our daies, appointed it to be. Now that you may the better come to the perfect knowledge of theſe thiŋgs, I think it good to declare vnto you ſome of the bookeſ which both Hyppocrates and Galen haue wri- ſten. Hyppocrates de elementiſ, Hyppo. de Aqua Aere, & re- gionibus, Hyppo. de flatibus, Hyppo. de vrinarum differen- tijs, Hyppo. de ratione victus ſalubris, Hyppo. de ratione vic- tus prauatorū, Galen de ſanitate tuenda, Galen de imperica, dieta ſub figuraſione, Galen de aqua, Gal. de ptifana. Galen de Euchimia, & Caccochimia, Galen de attenuante & craſ- ſante victu, with many moze bookeſ, wriſten by moſt exceſ-

excellent men, sence their times, which were superfluous, here to be rehersed, soz as much as these are most necessary to be vnderstode, and sufficient for the profe hereof: And thus I commit this part vnto your friendly iudgement, proceeding vnto the fourth part, called Semiotica.

Semiotica, is an other part, perteining to the arte of Chirurgie, which part doth iudge by signes, and tokēs, what the diseases are, and what be their natures, and what humors or other things be the cause therof, and whether they may be cured easely, and in shorū time, or whether they be hard to be cured, & must be cured in longer time, or if they cannot be cured at all. Oz else whether it is not necessarie, that it be not cured at all, least worse diseases, should come by the curation of them, and specially, this part is necessarie, about the curatiō of wounds, to know which are deadly, and which are not deadly, and also which are maymed, and which are not maymed, and to foreseē, daungerous and perillous accidents, which might chounce vnto the wounded man, as paralisis, conuulsions, gangrena, spasalus, and manie other more daungerous diseases, which y^e Chirurgiō ought not onely to foreseē, by meanes whereof he might resist the same. But also, when any of the greuous accidentēs, doe happen, he might make a god and a true prognosticatiō, what might happen after these greuous, and perilous sicknesses, and also in wounds, that chaunceth in daungerous places, to prognosticate, and declare the great perill thereof, vnto the sick and greued pacient, or else vnto his friendes, as it shall be thought most conuenient: for except he make a true and a iust prognostication, he shall get vnto him selfe dishonestie, and cause the worthie arte, to be euil spoken of. This parte of the Arte can not be attained vnto, without great knowledge, and long expeience, and also a most excellent wit. For Hyppocrates, sayth, in his Aphorismus, that this part, is the most hardest, he saith, that the lyfe of man is shorū, the arte of medicine long, the occasions to minister medicines many, prouing of experiments, perillous, but iudgement, and prognostication of sicknesse, to be most difficult and hard.

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Wherefore Hippocrates and Galen, did will all men, that would auoyde slander, and enill name, to beware, & wise, in prognosticating, and not to be rashe and quicke. How many men haue gotten dishonestie, for lacke of knowledges of this parte of the Arte, and by mistaking of the Symptoma-
tum, and accidents, it were wonderfull, to number them. And also how many sick men haue beene ouerthowen, and vndone, for lake of knowledge of the same parte, it is not to be spoken. Wherefore this part is most necessarie, and re-
quireth most diligent and exacte studie, as it doth appeare, both by Galen, and Hippo. in Galen, where he hath written vi. bookes, de differentiis & causis morborum, & Symptoma-
tum, which doth chieffely perteine to this parte of the Arte. And also that most excellēt and worthie man Hippocrates, hath written two diuine workes, wherein is contained di-
uers bookes, the one called his Aphorismus, and y other his
prognostications, which are the most worthiest bookes that
ever were written, for him that shall practise in this Arte,
for therein may he learne the diuine iudgement of Hippo.
And also how to prognosticate rightly, which two thinges,
doe most chieffely and principally appertaine to the Art of
Chirurgery. Thus I haue declared unto you, y fourre prin-
cipall parts, or as we may feareme them, the fourre principal
pillers, or foundainments of this art, without the knowledge
of which fourre, no man may rightly, or methodically work,
in the same arte. I dare not say, no man ought to worke in
this Arte, that vnderstandeth not these, least I should con-
demne a great sort, but I will say, as Hippocrates, Galen,
Guido, Valleriolus, Tagaltius, and many other worthy men
doe say, that these are the principles of the Arte, and they
ought first to be learned, and trained vp, in the knowledge
of these, before they be permitted to worke in the Arte, for
in the olde time, they did first learne their principles, and
had them by heart, and then they were brought vp, vnder
some cunning maister, where they might see the same put
in practise, and so trained vp in most exact and perfect expe-
riēces: And thus being brought vp, they were able to iudge
in their art, & so they did constiute & builded vpō these fourre
princ

eples, a most excellent art, which Galen calleth Therapeuticon, that is to saie, the art of curing, which part, those that are disposed to reade their works may plainlie understand, and specially in a booke called Introductio, seu medicus. Thus I haue proued these fourre parts, as I haue said before, to be the Theorike part of Chirurgerie, and we intend to proue Therapeuticon to be the practike part, for that it doth cure diseases & grieses of mans bodie. Guido, Tagaltius, & other, did not make these five diuisions of parts, as I haue done, but diuided the art into two parts, that is, into the Theorike, and Practike: for Guido saith, that he which woulde vse the arte of Chirurgerie, must be learned in the Theorike part, as wel as in the Practike part, but Guido vnderstandeth the Theorike part to be Phisick, and the Practike part to be Chirurgerie, as it may appeare by his wordes hereafter.

Conditiones quæ requiruntur in Chirurgo, sunt quatuor, prima est quod sit literatus, secunda, quod sit experitus, tertia, quod sit ingeniosus, quarta, quod sit morigeratus: Riquiritur quod sit Chirurgus literatus, non tantū in principijs Chirurgiæ, & sed etiam Phisicæ tam in Theorica, quam in Practica. In Theorica, oportet quod ipse cognoscat res naturales, & non naturales, & contra naturam, precipue Anathomiam, nam sine ipsa factum est nihil, in Chirurgia. The English is this. There be fourre conditions speciallie required in a Chirurgion: first, that he be learned: second, that he be expert: third, that he be ingenious, and fourth, that he be well mannered: It is further requisite, that the Chirurgion be not onelie learned in the principles of Chirurgerie, but also in Phisick, as well in Theorike as in Practike: In Theorike, it behoueth him to knowe thinges naturall, not naturall, and things against nature.

Thus it maye manifestlie appear by the wordes of Guido, that he vnderstoode the Theorike part to be Phisick, and the Practike part to be Chirurgerie, for other diuisions made he none, but vsed the art indifferently together, that is to saie, diet, purging medicaments, and all other things appertaining to the art of Chirurgerie. These fourre partes

that

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that we haue spoken off before, were accounted to be Phy-
sicke, as Guido and all other later writers doe make men-
tion, and euerie one of them supposeth, that a Chyurgion
ought to know these partes, either else he cannot rightlie
and methodicallie worke in his arte: But when he doth
vnderstand these parts, and is well brought vp in experi-
ence in the same, and hath also god vnderstanding & know-
ledge both in the simples and compounds, whereof he ma-
keth his medicaments, and hath seene long experience, and
use of the same, I thinke him then a man meete and wo-
rthie to be allowed to use the practike parte of Chirurgerie,
or else not, for otherwise he shold be ignorant in the cura-
tion of many grieuous diseases, which doth appertaine vnto
this art, that cannot be cured other waies, but by the ad-
ministration of the hand, for this parte called Chirurgia is
the last remedie in the arte of medicine, and cureth those
things which are most hard and difficult to be cured, and
therefore it is accounted amongst the auncient writers, as
both Galen and Hypocrates doe affirme, to be most profi-
table and most worthie, as we shall declare more hereaf-
ter, in the Treatise of the methode of curing, called The-
rapeuticon. And thus wee end this fourth parte, called Se-
miotica.

Now it doth behoue vs to speake of the last part called
Therapeutica, and althoough it be last in number, yet it is
chiefe in effect, and most profitable in the common wealth.
For Therapeu is no other thing to be vnderstode, than Cu-
ratio, and Curatio is nothing else, but to helpe mans bodie
of wounds, sicknesse, and other infirmities, as I haue sayd
before.

Therefore Guido doth saie, that this arte doth restore
mans bodie vnto health by the curation of wounds, ulcers,
tumours against nature, fractures, dislocations, and all
other infirmities wherewith the same bodie is grieved.
And he addeth and saith further, as much as lyeth in the
Chirurgion to doe. For he saith, that it lieth not alwayes
in the Artist to restore his sick patient to health, for that
that manie diseases be incurable, which the Artists ought
to

To understand, and know, and to make true, and right prognostication thereof, least he should get unto himselfe great shame, and bring infamy and flaunder to the noble arte. Therefore, one Vego, a Spaniard, who hath made a wrythie commentarie vpon the prognostikes, of Hippo. sayth, that it doth behoue þ artist chiefly, to prognosticate rightly and truly, of those things, which are to come, which being knownen, neither could the daunger thereof be auoided if it were possible, neither yet should þ artist auoyd a slanderous & pernicious name. And therefore he deuideth this arte into thre parts, that is, into agnostica, prognostica, and curatiua. Agnostica, he vnderstandeth to be, the knowledge of naturall things, of things not naturall, and of things against nature. Prognostica, he vnderstandeth to be, a right iudgement, in the foresaide thinges, which he doth gather by the Symptomata, of the bodie, & other excrements which nature doth auoyde. Curatiua, is that part which followeth both these and with knowledge and right iudgement, truly and rightly, prognosticating the same, he doth take vpon him, perfectly to cure mans bodie, of those grieses and distailes, wherewith it is hurt, either else, if the same may not be cured, to preserue the same, from further vncouenience, as much as is possible for this arte to doe.

Thus it seemeth to mee, by þ words of this great learned man, as well as by the words of Guido. &c. That this part of the arte, called Therapeutica, or curatio, consisteth in two speciall points, (that is to say) in the curing of mans bodie perfectly, and in the preseruation of the same bodie, when the diseases are incurable, as in Cancers. &c. as wee haue saide before.

There be other learned men that deuide this Arte, but into two partes, that is to say, into Theorica, and Practica, Theorike, doth consist in the exact and perfect knowledge of these fourre partes, which we haue spoken of before, that is to saye, in Phisiologia, Pathologia, Eugiena, and Simiotica. And the ffe parts named Therapeutica, doth consist in the right practising & vsing of couenient remedies, to cure mans bodie with all, by the helpe, vnderstanding, and true knowledge

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ledge of those things aboue specified, & for as much as this part, doth bring to passe by an operation, and practise done with the hand, or ministered by the hand, therefore this part is called Practica, that is to say, practising and putting in vse all such necessarie things, as may apperteine, either for the curacio, or preseruation of mans bodie. And for as much, as these two thinges are brought to passe and done, by certeine wayes and meanes, which reason hath inuented, and experience hath found true, and without these things, we can not rightly cure, or bring to passe the desired scope or ende of our Arte, which we doe intend. Therefore, it followeth of necessitie, that we must needes vse them, either else we shall not vse the practike part, which is the onely ende, and function of our vocation and Arte. And these things be commonly termed instruments, which instruments are apointed of Almighty God, to helpe vp in the time of neede, for without these, we can doe nothing in this Arte. The first is dyet, the second is medicaments, the third is our handes, to minister the same with all, and these are named general instruments, and also speciall, for that, that all the auncient fathers, and most excellent men of this Arte, did alwayes so vse them.

Wherefore, I thinke there is no reasonable man, or any that is learned in this Arte, that will say the contrarie, except he will wilfully, and willingly, condene both reason and experience, and not onely experiece and reason, but also these two most worthie and famous men, Hippocrates, and Galen. This part or those that vse it, hath also found out many notable medicaments, with their natures, and hidden properties, which otherwayes, by the Theorike part could never be found out, yet by long practise and experiance, the natures, qualities, and hidden properties, are found out, to no small helpe of the Arte of medicine, for by their natures and qualities, they are methodically vsed, and doe cure grieves, and diseases, as sicknesses, which be hot, are cured by cold thinges, those that be moist by drye thinges, &c. But those which doe cure by hidden properties, are such, as no reason can be made vnto, as for example, To expell venim,

him, either in the pestilence, or in Morbo camillioniaci, in lepra, or in biting of any venomous beast, these are rather cured, with medicaments, which doth it of propertie, rather then qualitie. Thus it doth behoue the artist, which will deale in this parte, called Therapeutica or practica, not onely to haue perfect knowledge, in all these thinges aforesaide, but also to haue a very exact knowledge of all such simples, as he will make his medicaments of, or as he doth intend to minister unto mans bodie, any maner of way, not onely as is saide before, their natures, and temperaments, but also their qualitie, and hidden properties: and also y^e times, when they shoule be gathered, how they shoule be kept, and preserued, how long they will continue in ther vertue, and strength, and whether they be of more soyle and vertue when they be greene, or when they be drye. All these thinges doth apperteine unto the Artist to know, and also, to what vse he ought to minister the same, and what commoditie may come thereby. These things, as I haue sayde unto you before, are knownen two maner of wayes, that is to say, by reason, and experiance, neither can they be knownen by any third way, as Galen saith in his third booke, named Therapeuticon.

Therefore it is requisit, y^e this Artist be not onely learned, in the Theozike part, as we haue saide before, but also, to be learned and brought vp, vnder some cunning man, which hath good knowledge in y^e same arte, or otherwaies, it is not possible, to come to the exact and perfect knowledge thereof, which is chieffely & principally required. If I shoulde tell you, of the vngratious witchcraftes, and of the foolish and mischiuous abuses, & misuses, that haue bene in times past, and yet in our dayes continually vsed, ye would not a little maruaile thereat. But for as much, as it hath not only turned to the dishonor of God, but also, the state of y^e comon welth: I haue thought it good to declare unto you, part of their wicked doings, that it may be unto you which professeth this Arte, an example, to auoyde the like most wretched daeds. These things, I do not speake to you of here-say, but of mine owne knowledge. In y^e yere. 1562. I did see

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in the two Hospitalls of London, called S. Thomas Hospitall, and saint Bartholomewes Hospitall, to the number of CCC. and odde pore people, y were diseased of sore legges, sore armes, feete, and handes, with other parts of the bodie, so sore infected, that a hundreth and twentie of them could never be recovered, without losse of a legge, or an arme, a foote or a hand, fingers, or toes, or elie their limmes crooked, so that, they were either maymed, or else vndone for euer. All these were brought to this mischiefe, by witches, by women, by counterfaite iauylls, that tolke vpon them to vse the Art, not onely robbing them of their money, but of their limmes, and perpetuall health. And I with certaine other, diligently examining these pore people, how they came by these greuous hurtes, and who were their Chirurgiōs that looked vnto them, and they confessed, that they were either witches, which did promise by charmes, to make the whole, or else some women which would make them whole with hearbes, and such like things, or else some vacabound iauyl, which runneth from one countrie to an other, promising vnto them health, onely to deceave them of their money. This fault and crime, of the vndoing of this people, were layed vnto the Chirurgions, I will not say, by part of those that were at that time maisters of the same Hospitalls, but it was saide, that Carpenters, women, weavers, coblers, and tinkers, did cure more people, then the Chirurgions. But what maner of cures they did, I haue told you before, such cures, as all y world may wonder at: yea, I say such cures, as maketh the diuell in hell to daunce for ioye, to see the pore members of Jesus Ch̄ist, so miserably tormentēd. What shall I saie, here vnto, but lamēt and pray vnto our Lord Jesus Ch̄ist, for his precious bloud sake, that he shed vpon the crosse, to illuminate the hearts of the magistrates, for amendment hereof. And that this rablement of runagates, with witches, baudes, and the diuellis sothslaiers, with tinkers, coblers, and sow gelders, and all other their wicked coherents, of these same diuelish and wicked seates, which doth thus abuse this noble arte of medicine, to the vtter defasing of the same, may be reformed and amēded, and every one

None to get their living with truth, in the same arts þ they haue ben brought vp þ wel experieced in, either els to be greevouslie punished, as they be in all other Countries, and as they haue bene heere in this Countrie in times past. For seeing there is lawes made for him that stealeth a shéepe, an ore, or an horse, which is but a beast and serueth to mans vse, and hee that loseth the same, loseth no more but the value of the vse thereof, why may it not be as well considered for the losse of an arme or a legge? yea, and many times of the life, which these wicked generation doe spoile, I thinke the Prince is bound in conscience, as wel to punish those false and wicked pernicious deceivers, which doeth not onelie destroie the lims of man, but his life, as to punish these which steale shéep, oren, or horses. Of this sort I think London to be as well stored, as the Countrie, I thinke there be not so few in London as thre score women, that occupieth the arte of Phisicke and Chirurgerie. These women, some of them be called wise women, or holie and god women, some of them be called Witches, and vseth to call vpon certaine spirits, and some of them vseth plaine baunderie, and telleth Gentlewomen that cannot beare childezen how they may haue childezen. What manner of other sorts and sects there be of these, as some for sore breastes, some for the stone and Strangurie, some for paine of the teeth, some for scald heads, some for sore legges, some cunning in Mother Tomsons tubbe, and some to helpe maides when they haue lost their maidenhead, when their bellies are growen too great, to make the small againe, with a thousand more. Galen in his booke of sects, did never make mention of the fourth part so manie, I thinke, if this worshipfull rablement were gathered together, they would make a greater profession than ever did þ Monks, the Friers, þ the Nuns, when they did swarne most in London.

This vnproufitable companie haue so increased within the Citie of London, that all the Countries in England haue taken insample thereof, yea, and at this daie all the Countries in Christendome may wonder at our lawes in suffering and maintaining of them.

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Well I say, we will let all these passe, with tinkers, cobblers, soufers, and sow gelders, and a great many of occupations more, whereof, some commeth out of Fraunce, some out of Germany, and so of other countries, some for religio, & some for picking of purses. &c. All these now, are become great Phisicions, and Chirurgions, to no small aduancement of this noble Arte of Medicin, for their noble and Worthie cures, doth beare witnesse thereof, and giueth so good report vnto them, that at this day, the learned Phisicions and Chirurgions, may not a little rcioyce. Well, I say no more, but God amend all, and except these things be quickly amended, I thinke the diseased people, and such as haue vlcers, woundes, diseases, and sores, are like to haue small helpe, and if it shall chaunce, the prince to haue wars, then are this company that I haue spoken of, like to serue, and I doubt nothing, but that the souldiers shal haue great courage to fight, for so much, as they shal haue, such a godly companie of Chirurgions, to cure them, when they be wounded. As for other Chirurgions, there will be but a fewe left, except better order be taken, and that with sped. Well, now we will procede to our matter againe.

Now my welbeloued brethren, ye haue hard of this ungracious company, with their damnable deedes, which may be vnto you, an example, to incourage you, to fleye ignorance, and to learne the eract, and methodicall way of curing, according to knowledge, & also to know these things, that doth appertaine vnto the same, not onely these v. parts, aboue rehearsed or thre, or two, as it seemeth good to you, to deuide them, for it is not materiall, as Galen saith, so that you vnderstād the thing. Not onely these, I say, ought to be perfectly knownen, but also, all medicines, both simple, and compoūd, with their natures and properties, their operations, and right applicatiōs, and at what time the same ought to be ministred, to what partes of the bodie, and for what grieves and diseases: and also, according to right indications taken, what ought to be first ministred, what next, and so to the last.

All these thinges, as I haue saide, doe appertaine vnto the

the right and true Chirurgion, not onely to know, but also orderly to follow, or else he shall be accounted an empiske, and little better then one of these rude rablement, which I haue spoken of before. Wherefore, my well beloued bretheren, that vse this arte of Chirurgia, I erhort you in the name of Almighty God, that you your selues, be not onely diligent in learning of all these partes, and other thinges, necessarie appertaining vnto your arte: by meanes whereof, not onely murther, and other greuous misfortunes, which might happen, through your ignorance, may be auoyded, but also perpetuall slander, with all other infamous report, and displeasure, may be likewise auoyded also. And that in like manner, your seruaunts, and children, which you doe intend to bring vp in this Arte, be learned, not onely to write and reade, but also in the tongues, that he may more exacly understand these parts, as I haue said before. And so by this meanes, you shall not onely restore the Arte, againe vnto her good name, which is almost lost, at this present daye, through that foule and vgly monster, ignorance, but also get vnto your selues, perpetual honor, and good fame.

And furthermore, by your excellēt knowledge, and ver-
suos lines, and cunning dēdēs, which followeth after, and
are the frutes of knowledge, by these thinges, I saye,
and with the helpe of the high and mighty Lord God, you
shall abolish and put downe, these wicked and pernicious
sectes, which are no lesse unprofitable, vnto Gods people, in
the common wealth of their countries, then caterpillers,
and Grassehoppers, are vnto the frutes, and herbes of the
ground, which sectes, be not onely pernicious, as I haue said
before, but perillous, and sclauderous, vnto you, that be
the true professors of the Arte, for they call themselues, by
the name of Phisitions or Chirurgions: And the simple
ignoraunt people, doe so receue them, or thinke them to be,
but in dēdēs, they be such as Christ speketh of, wher he saith,
þ they come in shēpes clothēg, & be rauenig wolues, so these
come w good names, & be craftie, and pernicious deceauers,
which are to be d̄iuen out of euery good common welth.

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Thus (most gentle Reader) I haue troubled you with a long talke, desiring you to beare with my simple and rude stile, wishing with all my heart, that it had bene better, and desiring you most humblie where you finde anie fault, curteouslie to amend the same, or else to giue me knowledge, and I shall be as willing to amend them, as I haue bene diligent in setting it forth, praying you to leaue off slanderous wordes and euill iudgement: by meanes whereof I haue bene greatlie impaired, not onelie in my god name, but also in the profite and commoditie of my arte, which is to my great hinderaunce: and this hath partlie risen by a booke of Chirurgerie which I haue late-
lie set forth, to my great cost and charge, and some men haue not let to saie, that it was onelie Doctor Cuningham's do-
ing, and none of mine. Unto whom I ans were. That Cu-
ningham was the writer thereof, and put the same booke in
order, as you may now see, for I my selfe hauing not perfect
understanding of the tonges, required him, for the more
perfection thereof, to put in the Greeke & Latine words, in
such sort as he thought good. And for the matter in the most
part therein contained, you may verie well perceiue that it
was mine owne practise, as the stories therin contained for
the curation of diuerse people, doth declare, which I my self
did cure, as it may moxe at large appeare in the same booke.
And for the medicines y^e be written in the same booke, their
names which devised the same medicines, are put vnto thē,
so y^e this is but a slanderous, vntrue, & malitious reporte,
onlie to deface me of my good name, without any deserving
or cause reasonable.

For it is well knownen, that Maister Cunningham
neuer did anie such cures, as there is mention made of, nei-
ther yet is Maister Cunningham anie Chyurgen, as y^e
may perceiue farther in his owne Epistle written vnto the
same booke, wherein he doeth not onelie declare my paines
and trauaile in collecting certaine partes of Chyurgerie,
but also my great expenses and painfull labours in collec-
ting and setting forth of the same.

These slanderous and euill wordes haue caused me to
set

I set pen to booke my selfe, to auoide that soule and euill fauoured monster, falle detraction, and also to spare my expences, which I before did lese amongst vthankfull and ingrate persons. And I haue taken paines now mine owne selfe, without anie other helpe of living men, at this present daie, but of mine owne trauaile, and collected them out of these famous authoys, which I haue before rehearsed vnto you, and although it be not in so god forme and eloquent stile, as it might haue bene, if a better learned man had taken it in hand, yet the truth is not to be reiecte, because of the barbarousnesse of the stile, or words. Thus I leauue off least I shoule be tedious vnto yon.

Now I will speake of the end of this noble art, or as you will saie, to what ende this art doeth serue. The end of this art of Medicine is, to restore mans bodie to health, as much as lieth in this Artist to do, so that the end of this art consisteth in the curation of diseases, or as we may fearme it, restoring of health. For man at his birth was cast into this world naked, and vncouered, requiring the helpe of other things to couer his nakednesse withall, neuer leauing crying and weeping, till such time as reason and nature had prouided for him such necessarie thinges as dyd growe vpon the earth, either else vpon some other creatures, by meanes whereof, he was both nourished and also clothed, and also by the vertue of other thinges that the Earth brought forth, restored to health in the time of his grieuous infirmities.

But how was he restored to health? Truelie by Arte. And by what Arte, euен by the art of Medicine, which doth comprehend both Phisick and Chirurgerie, with the knowledge of all simple Medicines, and compound medicaments, and all other things whatsoeuer doe appertaine vnto the same. And therfore I will saie, as that worthie man Hippocrates did. That this art is most honourable and worthy, for that it doth intend to keepe mans bodie in health, and to remoue sicknesse. Therefore it is said, that the end of Chirurgia, is the restoring of mans health.

Now let vs consider whether this art be like vnto other
E.iii. arts,

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artes, or not. In some thinges weé saie, it is liske vnto other arts, and in some things it is not. It is like vnto other arts, in that it doth consist in a multitude of principles, whose affectes are rightlie to bring to passe or finish some thing which we intend to doe, for Aristotle in his. 6. Ethic. cap. 4. doth define Art to be a certaine order of doing, placed with habit and vnderstanding, working vpon some subiect, to bring to passe and finish some thing that he doth intend, by þ same art, so that what thing so euer is brought to passe or done, it must needs be done by some one art. In this the art of medicine is like vnto all other artes, for that it consisteth in doing and bringing to passe, or as we may feareme it, in restoring health, or curing mans bodie, being subiect therewith. But other waies it doth differ, and doth require a further knowledge than the common Artist doth. It is requisite that this Artist which intendeth to vse the arte of Medicine, should be verie well learned in the speculative part of his arte, as well as in practise. It is vnpossible to carrie in minde so many considerations, so many obseruatiōns, and so many inventions as this art doth require, and thereforee it is requisite, that he be not onelie well learned in the principles of his arte, but also that he be studious in the workes of other excellent men, wherein he may learne their wittie and ingenious deuises, to helpe this Artist the sooner to bring to passe his desired end. In this it doth much differ from other artes, which worketh onlie by experiance, in wittie bringing of things to passe, without anie further consideration, neither doe they need anie such excellent learning, for that theirs doth consist chieflie vpon experiance and practise, and hath not so much regard vnto the life and health of man. For this art doth onelie intend to saue mans life in the time of necessitie, & also to remoue alwaie such grieuous sickneses as might annoie and disquiet both bodie and minde. Wherefore this Artist is chieflie to be considered and looked vnto, not onelie to be rewarded for his excellent cunning in restoring mannes bodie to health, but to bee seene vnto and throughlie examined, whether he bee learned in this arte or not, if he be not learned, neither vnderstan-

Verstandeth the principles of this arte, then he is to be for-
bidden this art for the worthinesse thereof, for this worthy
art worketh vpon mans bodie, for whome all this worlde
was made, and all things therin contained, and the almighty
tie Lord had so great care for man, that he did not onelie
make these things for him, but also made him Lord of the
and gaue unto him straight lawes, that he shoulde foresee,
that one man should not kill and destroie another, neither
wilfullie, neither yet willinglie.

Then I must conclude, that whosoever doth take vpon
him to minister in this art, for the safegard of mannes life,
and being ignorant in the principles thereof, as I haue said
before, he taking vpon him, and the man perishing in his
handes through his default, I saie, this is murther, and this
is not the right end that art requireth, neither is it suffi-
cable in the common wealth. And therfore it was not in
vaine that this worthie man Guido did saie, that a Chy-
rurgion ought to be learned, not onelie in the principles of
Chyurgerie, but also in the principles of Phisicke, yea,
and also in thinges both naturall and not naturall, and
things against nature, without the knowledge of which, he
should neither rightlie worke, neither yet bring to a good
end, the desired scope which is required of the Artift. Thus
you may perceiue, for this first propertie which Guido spea-
keth of, where he requireth that a Chirurgion shoulde bee
learned, it is even so necessarie for him, as the head is for
the bodie, cut off the head, and see what the bodie can doe,
although the bodie hath handes and feete, and other neces-
sarie members, yet because it lacketh knowledge and the
use of reason, which was contained in the head, and should
haue bene distributed to the rest of the bodie, to moue the
same, and caused it to haue done the actions of the minde,
thorough default hereof nothing might bee done: Even
in lyke manner, the Chyurgen lacking knowledge
of the principles of this Arte, canne doe nothing righ-
lie nor profitablie, but hee shall alwayes bee in daunger,
eyther to kill or else to mayme some man, for that hee
lacketh that reasonable and methodicall knowledge which

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this art doth require, being the head and principle thereof. It is not vñknownen vnto you what manner of seruice the Chyrrugion doth serue in, & in what places, at what times, and how necessarie it is in the common wealth: And al- though other men hane written verie well h̄ereof, and that I doe not doubt, but that you haue verie wel considered the same: yet forasmuch as this most excellent seruice is not to be neglected, or a light account to be made thereof: I haue thought it good, for ȳ it pertaineth to my matter, some thing to giue you warning therin. I haue declared vnto you in ȳ beginning of this proime, the noblenesse of this Art, & how it is to be honored amongst men, for that it proceeded from the almighty Lord God, and was vsed and set forth by most noble and worthie Princes, and many other worthie men of most excellent vertue and learning. And now at this day either through negligence of the vncarefull Magistrates, or else through our euill natures, it is vsed by a sort of vñ- learned persons, to the great ouerthow & dishonor of this worthie Arte, yea, and almost to the vtter losse of the mes- thodicall and true knowledge therein: which may bee no small daunger h̄ereafter, except spedie remedie be had h̄erein, and that noble persons be carefull for this so neces- sarie an Art, which kings in times past did not onelie giue great rewards vnto those learned men which set it forth, but also they themselves did vse it by meanes whereof, they got vnto themselves immortall fame, in that they did de- liver their people by vsing of this art, from so many grie- vous diseases, which dailie they were brought to death withall. Thus these grations and mercifull Princes, were not vncarefull for their subiectes, and they did not onelie build certaine Schooles, that this Arte might bee taught in, but also they did devise medicines, and ministred the same vnto those that had neede, in such god order, and with such knowledge, that manye thousands were resto- red to their health thereby, and by their examples they encouraged manie other noble persons, and also excel- lent learned men, and men of excellent wit, to studie and practise the same, to the great comfort of their common- wealth,

Welsh, and rewarded them with great rewards. But now alas, in this vnhappy time of ours, this Art is not onely neglected, and vnprouided for, but also despised, abhorred, & euill spoken of, by meanes whereof noble persons, and men of great learning, doth rather hate it, then seeke meanes oþ other wayes, to reviue it againe. For I saye once againe, in this our vnhappy time: that Taylours, Shoemakers, Cookes, and Carpenters, are had in more estimation, then these noble Artists bee.

Pea, I thinke, Juglers, Players, yea, & Jacke foole with his fooles coate, shalbe as well esteemed & placed in as neere roomes vnto the magistrates, as these most excellēt artistes shalbe.

Well, I will say no more, but if that noble man Galen, were aline, who doth say in his first booke de methodo mendendi, that drunkards and riotous persons, were more regarded, then men of knowledge and learning, and also how that Cookes, Carpenters, Smithes, and many other occupations did runne from their Artes, and tooke vpon them the arte of medicine, I thinke if he were now living, and in our Countrey, he would not a little meruaille, to see what a disordred company there is now at this day, which vseth this Arte: vseth this Art, nay, abusest this Arte, most wickedly and vngodly, to the great dishonor of our countrey, & to the destruction and infamy of this worthie Arte. What shall I say, that these people be suffered, nay, rather maintained, in this vnhappy mischiefe. For I haue knownen, not onely noble persons to maintaine them, who haue written their letters in their defence, to keape them from punishment, when they haue committed most wicked deedes, but also caused a lawe to be made, that every one might occupy this Arte, without any punishment, not onely Shoemakers, and Taylours, Carpenters, and Tinkers, and such other as Galen doth vtterly condempne, and speake against: but also witches, and baudes, coniurers, and a sort of false soothsayers. I will not speake of a multitude of strangers, as pouch makers, and pedlers, with glasse makers, and coblers, which runne out of their owne countries, and here become

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noble Phisitians and Chirurgions, such as now is most in estimation, and ruleth all the roast in our Countrie, so that the poore English men, and such as haue serued in the time of warres, with expenses of their goods, and losse of their liues, yea, and the rest of them that be liuing, must of necessitie serue at all times both by land and by sea, as well in the time of warres as in the time of pestilence: These poore men I saie, are constrained to serue, to their vter vndoing, and when they come home againe, they, their wives, and their children, may goe picke muskles, for this iollie companie afore spoken off, haue taken vp all their acquaintance whilcſt they be seruing in the warres.

Come to anie of these Straungers, or anie of these other people, when the Prince shoulde be serued, and one will say, I am a Tailour, another will saie, I am a Shoemaker, and the other will saie, I am a woman, so that then they will make delaies, by meanes whereof they will not serue. And thus the Prince and the common wealth in the time of necessitie, is vterlie unserued, for this Companie is content to take the liuing of Chirurgions, and the names too, so long as there is no need of seruice for the Prince, but then they haue new names, and if they be Straungers, they will then trudge home againe into their owne Countries, or els hide the out of the waie, or else retaine to some noble man, by meanes whereof, they will be defended from seruice of the Prince. And thus with this manner of disordered shifts, the Princes with their people, are not onelie euill serued, and somtimes not serued at all, but the noble arte of Chirurgerie is vterlie ouerthowen and brought to ruine, and the true professors therof at this daie, be so few in number, that it is to be wondered at. I haue my selfe in the time of king Henric the eight, helpe to furnish out of London in one yere, which serued by sea and by land, thre score and twelue Chirurgions, which were good worke men, and wel able to serue, and all English men. At this present daie there are not foure and thirtie of all the whole companie of English men, & yet the most part of them be in noble mens seruice, so that if we shoulde haue neede, I doe not knowe where

Where to finde twelue sufficient men. What do I saie: sufficient men: Nay, I would there were ten amongst all the companie, worthie to be called Chirurgions, and let the rest doe such seruice as they may, for if there be neede of seruice, I thinke their Chirurgerie shall appeare to some mannes griefe and paine. Thus I leaue off, and goe to my matter againe. My brethren, you that be English men, & professe this noble art, remember I saie, your vocation, and be not discouraged, for that that this rablement doth flourish, & that Strangers are had in such estimation, which I know is unto you no small discouraging, but I doe not doubt in time, God shall stirre vp the heart of the Prince, with her Graces noble Magistrates, to consider the great perill that may grow thereof, not onelie in the bitter losse of so worthie an art, which of necessitie must needs be lost amongst vs that be English men, except provision may bee made, that these worthie Artistes may haue sufficient living to maintaine them withall, but also to foresee that this common wealth may be serued with our naturall, true, and liege Countrie men, and not to preferre Straungers, which commeth rather hether for their owne gaine, than for anie good loue that they doe beare unto vs, and in the time of greatest neede doth forsake vs. Therefore I praeie you remember, that ye be verie studious in this arte, and diligent and neate in the practising thereof, and also to be modest, wise, and of good manners and behaviour, and that you lacke none of these good properties that we haue spoken of before, least when you shall be called for in the time of necessitie, to serue Princes, and other noble persons, ye doe not onelie dishonour your selues and your Countrie, but this worthie art also. Remember I praeie you what great charge is committed unto you in the time of warres, ye haue not onelie the charge of mens limmes, but also of their liues, which if they should perish through your defaulte, eyther in neglecting of anie thing that were necessarie for theyr health, which you ought to bee furnished withall, either else through lack of knowledge which ye ought to haue in your art: I saie, if these defaults be in you, and the people perish

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in your handes, you cannot excuse your selues of your bro-
thers death. Therefore as you woulde this art shoulde pros-
per, remoue from it such pernicious occasions as might be
hartfull therewnto. For if we shall be bloudie murtherers,
or greedie and couetous catchers, and oppressing of pore peo-
ple, let vs not looke for the fauour of God, neither yet to
prosper in our art, or if we shall be negligent in providing
of such necessary things as may be for the help of our disea-
sed patients: either else if we shall lack knowledge for the
right use and administration of the same, we shall then be
slanderous unto this most excellent Arte, and vnworthie
professors therof, and in verie dede, accounted no better
than these rude runagates and butcherlie Doglachers
are.

Remember also the continuance of your art, as our fore-
fathers haue done before our time, which hath left no small
number of worthe bookes for vs to peruse, whose diligence
thereby, for the continuance of this arte, doth most mani-
festlie appeare. And like as they haue with most diligent
studie, diuine knowledge, & most willing hearts, left these
their workes and labours unto vs their posteritie, to be as
it were guides, and most sure doctrine to follow: so I wold
wyl that we with carefull studie and louing heartes, fol-
low their precepts, as louing childdren ought to followe the
profitable commandementes of their carefull Fathers.
And al you that be young men, I request you also, that you
be diligent in seeing of other excellent mens workes, & not
to be too bolde & presume to deale with things aboue your
knowledge, but in doubtfull & dangerous matters, to desire
counsaile of the graue and auncient men, who hath more
knowledge by long experiance, & able to giue better iudge-
ment than you are, by meanes whereof the Patient shall
not onelie be the better prouided for, but you also discharged
of great blame, which might happen, if anie thing came to
the sicke patient: But well, let your honest manners bee
equall unto your excellent knowledge and practise in this
worthe arte, see that ye be faithfull, trustie, and true, unto
your sicke patients honest of behaviour, sober of life, & com-
fortable:

forstable of words. And also see that ye serue God, and loue him, and prai unto him at all times, that the holie Ghost may assist and strengthen you in all your woxkes and enterpryses which you doe take in hand, so that they may all turne to the commoditie of the sick patient, and to the glorie of God, promising no health unto them, but thy faithfull and painful diligence, for health lieth not in thy hands to give, but in the might and power of the almighty Lord God, unto whom be all honour, praise, and glorie, woxlde without end, Amen.

Thus most louing Reader, I beseech thee to spare mee thy god word, for my painful trauaile which I haue taken heirein, for the common weath sake, and for the furtherance of those that be young men of my Companie, and thinke not that I haue done it to teach anie learned man, but rather to encourage those that be better learned, to bestowe their diligence and trauaile, either for the amendment of this, or else for the setting forth of some better worke.

Thus taking my leaue, I beseech the eternall
God to prosper this most worthie arte,
and all the true and right profes-
sors of the same.

FINIS.



Thomas Gale vnto the friendlie Reader, Salutations.

MY friendlie and welbeloued brethren, when I did consider with my selfe the great defect and imbecilitie which doth remain amongst our Companie, for lacke of learning in the speculatiue part, of this worthie art of Chirurgerie, which chieslie doth appertaine vnto the same. And considering with my selfe what great ignorance and infamie hath growen to our Companie thereby, I haue not bene a little carefull to remoue the same thinges from vs. And considering with my selfe also, that these thinges cannot be remoued but by knowledge, and that knowledge cannot come, but by reading and hearing, and reading is unprofitable, except it be vnderstood. Therefore I haue with great diligence collected and gathered together these foure bookeſ of Galen, called Therapeuticon, & being trāſlated into the English tongue, I haue dedicated the same vnto you, to that end, that you may with the like diligēce & studie, receiue pleasure, profit, & great commoditie, by these bookeſ which I heere deliuer vnto you with painfull trauaile, great cares, & charges: But when I did consider these diuine & most excellent bookeſ, how profitable & cōmodious the same should be vnto you, I faie, not onelie to you, but to the whole common wealth of our Countrie, & what great honor shuld grow vnto mine owne natural Country men hereby, & also what furtherance & increase of knowledge it shal be vnto those that proſeſſe this art. I neither regarded monie nor profit, nor passed for anie paines, but yeelded my carefull studie to ſerue your turne, in this most diuine worke. And moreouer, I thought it my bounden dutie, to helpe to raise vp that most famous mā Galen, who hath lien ſo long buried with that foule monſter Obliuion, from the knowledge of our natural tongue, ſo that worthelie he hath deserued immortall fame. Now my brethren, there are three ſpeciall points that are to be conſidered.

The

The first is, to whom you do minister, and to what end your ministracion serueth. The second is, with what thinges you doe minister, and what methode you ought to keepe in the time of your ministracion. The third is, what manner of knowledge ye ought to haue that will cure methodicallie and rightlie, by his ministracion. To whom this Artist doth minister, it is easilie knownen, for he doth minister to mans body, which is subiect vnto the art of Medicinē, and the end and affect of his ministracion, is to cure mans bodie of such hurts and diseases, as the same bodie is anoyed and troubled with. The second doth consist in those things that you cure withall, and they be three, that is to saie, conuenient diet, or as wee may tearme it, conuenient gouernment of the sicke patient, and conuenient medicaments, apt and meete for the disease, and also an apt and conuenient person methodicallie & rightlie to vse these two. The third is, what manner of knowledge this person ought to haue. Galen doth verie well describe his knowledge in these bookeſ, against that foolish bragging Thesalus, how he would take vpon him in ſixe moneths, to make a man peiſeſt in this arte, and yet he himſelfe but a Woolman, or as we may tearme him, a Spinner and carder of wooll, whose foolish ſtupiditie was ſuch, that he would compare with Hyppocrates and Galen, and therfore Galen hath written againſt him in all theſe bookeſ, not onelie condenning him, but condenning all other ignorant persons, which vnderſtand not the principles of this arte, and ſpeciallie other Artists, as Carpenters, Smiths, Cookeſ, Weauers, and women, which doth leauue their owne honest occupations, wherein they haue bene brought vp, and dooth arrogantlie and preſumptuouslie take vpon them this moſt worthie arte, wherein they be vtterlie ignorant, and if they cure anie thing, it is by chaunce, and not by methode, as you may perceiue in his first booke.

There is also another thing to be noted, that Galen doth not make ſuch diuisions betwixt wounds and vlcers, as wee commonlie doe, for hee dooth name all those that commeth with ſolution, or ſeparation of the ſkinne, Elkos in Greeke, that is to ſaie, an vlcer.

But

The Epistle to the Reader.

But if you doe diligentlie consider Galens method, as in the curation you shall finde it most excellent, and which is to bee vnderstoode an vlcer, and which a wound, &c.

Now there resteth no more but your painfull trauaile and studie heerein, and euerie one of you brotherlie and friendlie, to haue conference herein one with another, by meanes wherof the true meaning shal be the better vnderstood, & you your selues shal receiue it the better into your perpetual memory.

Thus I take my leaue of you, requiring of you no rewards, but true and faithfull good will, & louing words, with friendlie furtherance, desiring the almighty Lord to preserue and keepe you, and send you the knowledge, in this worthie Arte, to the profit of the common wealth.

FINIS.





THE THIRD BOOKE of Galen, called in Greeke

θεραπευτικον, in Latine, Metho-
dus Medendi.

The effect of the same.

- 1 First, he sheweth the curation of Vleers that bee not malignant and stubburne,
- 2 Secondlie, he sheweth what manner of Medicines the Emperikes haue found out to ingender flesh,
- 3 Thirdlie, he sheweth the curation of a hollow vicer,
- 4 Fourthlie, he sheweth that the Indications ought to be taken of the temperament of the affected part,
- 5 Fiftlie, he sheweth that the curation of the similer parts consisteth in the iust temperamēt of the fourē qualities,
- 6 Sixtlie, hee sheweth that all bodies require not lyke medicines, but that weake and tender bodies require most gentle medicines, and that drie and strong bodies require most strongest medicines,

Therapeuticon Galeni,

The first Chapter.



If therefore Hiero, the indication which first springeth of þ nature of þ thing, doth find out what is to be done, then þ beginning of finding out remedies, must of necessitie be take of the nature of diseases theselues. For truly it is against all reason, that one thing should shew the waie of curing, and another that is cured, for each thing can better shew of himselfe, than of another, but this shall be made moze evident heereafter. And for because all men do graunt the first indications to be taken of þ affects, we shall not neede further trauaile heerein, to proue that heoreof we must take our beginning: nay, rather let vs goe about to shew that it is neither the whole, neither any great portion, as the Methodicians doe iudge, but rather the least part, and onely the beginning. Therefore they themselues doe affirme, that the stone in the bladder, (because that it is altogether against nature) doth shew that it must be taken awaie. In like sort Acrochordonas, Mirmicias, Atheromata, Steatomata, Meliceridas, and other of like kind. Also the intestine that is now fallen into the purse of the testicles, and all that are dislocated, because they are in a place against nature, they shewe that they must be reposèd and put in their naturall seate. And all these trulie are so farre from anie cunning, that they are manifest enen to euerie private person, for they will bidde that the member which they perceiue dislocated, to be put into the ioynt agayne. Also Achrocordonas or Warts to be taken awaie, an Ulcer to be brought to a Cicatrice, and a fluxible bellie to bee stopped, but by what meanes those thinges may bee done, trulie they doe not knowe. And this is it which ought to bee knowen of the Phisition: wherefore the indication which is taken of diseases, is onelie the beginning, (and as I may feareme it) the place from whence the waie of curing procedeth, beeing yet no portion of the arte of Physicke, or no great or proper parte, but such a one as is common to euerie

everie vulgar person: therefore he is worshilie called a curer of diseases, that can of himselfe finde out those thinges, by which may be performed that which is of the first indication shewed, which if he doe it by experiance, then he is to be named, an obseruer, and an Emperike. But if he doe it by a certaine reason and methode, then he is to be called a Logitian, Methoditian, and Dogmatist. Now there commeth to the Phisition a vulgar person, (I must repeate this thing againe) willing him to put the meber into the ioynt, or perhaps to vnite and forme a broken bone, or to haue Meliceris taken awaie. But by what waies, anie of these things are to be brought to passe, that to find out, is certainlie the office of the art of Phisike. And the Emperikes do boldlie contend, that all things are to be found out by experiance, but we trulie doe affirme, that they are found out partlie by experiance, and partlie by reason, seeing that neither experiance onelie, neither yet reason, can finde out all thinges. Notwithstanding we think it not good to set out a confused and mixed doctrine, but Experience by it selfe and Reason by it selfe, that thereby it may easilie appeare of what force each of them is.

And now trulie we haue determined to speake of that iuention which springeth of Reason: now therefore haue we anie method following, how we may finde out everie of the fornamed remedies: I meane to take awaie that which is altogether against Nature, and that is dislocated, to put in his proper place, and to vnite the solution of continuallie, shall we require experiance hereto: I trulie am fullie perswaded, that ther is a method, by which thou maist finde out things required, whose originall is that, which everie disease doth shewe to bee done. For the solution of vnitie, requireth vnitio[n]: and the fracture of the bone, called in Greeke, Catagma, in the fleshie parts, an ulcer: like as also a wound and ruption, called Regma, and conuulsion, named Spasma: for a wound truelie is a certaine solution, lesse in the fleshie parte of wounding. A ruption and conuulsion, bee solutions made without wounding.

Therapeuticon Galeni,

The first is division of the fleshie partes, the other is of the neruous parts, & all these shew that there must be made vniion, but whether in all it may be performed, or y it can not in many, that onelie behoueth the Artist to consider, for no common person doth know how that the Diaphragma, or the smal intestines, can attain the scope, of which they giue indication: also he is ignorant that the foreskin called Periputum, and the thin part of the cheeks, be of lyke condition. Furthermore, whether Caries in the bone (the Greeks call it Teridon) may be cured, like as erosion in the flesh, he vnderstood not. Againe, whether a fracture will grow together like as a wound, or doth further require to be adconglutinated with Callus, he perceiuesth not whether there is so to be hoped the growing of Callus in fractures of the head, or else is otherwise to be cured. Further, he is more ignorant whether there is anie hope of recoverie in wounds of the heart, lungs, stomacke, and liuer. And to conclude, no common person knoweth anie thing beyond the first indication. Therfore the first worke of this art is, to consider whether we may performe that we take in hand, or not, and this is knownen two waies, neither can the third be added or knownen. The first is, by experiance, which requireth long vse & practise: the other is, by the nature of the thing it selfe, for this doth set out both the substance of euerie part, and also his action, vse, and scituatioun, with which things proceeding, he shall not onelie foresee what cannot be cured, but also deliberate of inventing remedies for that which maye bee cured.

The second Chapter.

Therefore it is manifest that we must begin of simple things, and truelie there is nothing more simple than the wound in the vpper part of the flesh: therfore the cure of this wound, in that it is onelie a wound, is vniion, but if it be with hollownesse and putrefaction, there is a double scope, in as much as the effect is double, that is to say, an ulcer, which is, solution of vnitie, which

and hollownesse which springeth of the lost substance of the part, in which kinde it cannot often chance, that thou shal fulfull both the scopes aforesaid, as if not onlie the flesh, but also the bone vnder it is perished, for such hollownesse can not exactlie be filled, but you may bring it to a cicatrice, but this is the cure of the ulcer, and the hollownesse remaineth notwithstanding vncurable: Therfore this thing it behoueth to know, either by experience, or else by reasons help: But Thessalus vseth not these, neither putteth he to a third, & yet is not he ashamed to trisse, but let y passe, & rather let y Phisition who followeth Thessalus, teach vs how to cure a hollow ulcer in the fleshie part, nothing being hurt vnder y ulcer, he ans wereth, by applying medicines which do engender flesh, they call them Sarcoticall. Well said, a greate facilitie, peraduenture you may better tearme it, Stupiditie, when he thinketh sufficientlie to haue ans wered the question, by naming a Sarcoticall medicine: for if we know this Sarcoticall, what doe we further require, shew vs I pracie thée what Sarcoticall is, that thou wilt vse: I suppose that thou wilt ans were, Olibanum, or Iris, or Aristolochia, or Eruitarina or Panax, for I will first make mention of drie medicines: now go to. By what meanes hast thou found these medicines: thou ans werest by Experience, what is it then that thou hast added hereto: for euerie person doth know, that that which is holow, must be filled, but experience hath taught of what things, and by what medicines that shoud be done: trulie Thessalus knoweth not that medicine, neither as an emperike, neither as a logitian: as an emperike because he will not: as a Logitian, because he cannot: for I trulie doe understand, that he knoweth this medicine as an Emperike, for seeing there are two instruments of euerie inuention, that is to saie, Experience & Reason, he which doth know that is inuented, and yet can giue no reason thereof, doth shew himselfe to haue found it by experience, therfore y he may understand how greatlie he hath erred, let him a little giue audience vnto vs, for I will haue to doe in fewe wordes, with the professour of onelie Experience, for it is mæte that he also do vster by what meanes

Therapeuticon Galeni;

he hath found out this dryng medicine that doth incarnate, which he nameth Cephalicin, and that is compound of Iris, and Aristolochia, and Eruis, & Olibanum, and Manna, that is to saie, the dross of Olibanum. There is also another medicine, which besides these that are rehearsed, hath the rinde of Panax, and another medicine to, which is mixed with washed Cadmia.

Now let him tell me how these medicines be found, but what skilleth it (saith he) to aske of y^e finding of the out, is it not better to vse those things that are found out right? And this at the first they ans were, afterward they saie, that these medicines be found out by dreames, in the meane time by chaunce one medicine was put to another, afterward one was holde to vse them mixed, but yet they shewe not the successe of their boldnesse. Thereforse these be manifest trifles. The third waie of inuention, trulie is reason, or some prouing euerie one of those simple medicines separatlie, to be Harcoticall, afterward beholding y^e sometime it doth not make flesh, he findeth out by reason, that euerie one of those agreeth not to euerie nature, for vnto whome Aristolochia doth not fill the ulcer with flesh, there Olibanum hath, and wher Olibanum hath not profited, there Iris hath done good, for I suppose that to be reasonable, that all men are not affected to all things alike. And when this came first into reasoning, it was thought good that many medicines of one kinde should be mixed together, that there might not want a meete medicine for euerie nature. And friend, the action of euerie substance doth not remaine in mixed kindes, so that in euerie kinde of bodie, there might be present that should helpe the disease, for if they coulde finde out the nature of the bodie, or the force of the Medicine applyed, peraduenture there should not neede such varietie in them, in as much as they shoulde alwaie readilie finde that one medicine that should agree to one bodie.

Now for as much as they are ignorant in both, they doe crookedlie mixe all together, studying to make one medicine that might agree to all natures, and I suppose this reason of compounding medicines to be found out of the first v^e sition

sitions, and you receive it as an auncient intention, notwithstanding I suppose that it is not so farre from the true medicinall method, as it is reasonable to be emptied into another, for if they doe not first thinke of that method, whose composition standeth in medicines like of kinde, and not of that which is of contrarie, by and by you shall finde in the mixture of these medicines, some one that may be profitable to the sicke, and peraduenture not one: contrariwise, seuen or eight which shall not need, so that the medicines shal more hurt than profit.

These thinges I saie, if he doeth not remember, I will account him more ignoraunt than to knowe the thing it selfe, for oyle being put into a hollowe wound, is most contrarie of all other medicines, for if thou wilst that waie cure, thou shalt by vse finde the ulcer to be filthy and stinking, but if the time also of the yere be hotter, or þ man hath Cachochimia, or by nature is apt vnto rimes, or offend in his diet, it is to be feared least þ part do putrifie, in which the ulcer is made. In like sort, if thou doest vse ware either alone, either dissolved in oyle, for they trulie do make the ulcer putrifie: but if thou doe put in Aerugo beaten fine, they shall by no meanes putrifie, yet it bringeth great paine and corrosion.

Furthermore, it doth eate and prouoke inflammation, and if thou vse it more largelie, it will also make conuulsion, therefore seeing that neither oyle, nor Aerugo, nor wax, can fill an hollow ulcer with flesh, it is manifest that none of those which professeth onelie Experience, will mixe them together, yet I trulie will mixe them, yea, in due waight, not onelie these, but a thousand other medicines, which bee not hurtfull to a hollow ulcer, for if they hurt not with the same faculties, but as it were with their contraries, trulie they are unlike and immoderate to fill an hollowe ulcer: notwithstanding like as of too immoderate temperatures, there shall bee one made temperate, that wee haue set out in the waie of compounding medicines: therefore it is not hard to make a medicine of oyle, ware, and Aerugo, that shall make flesh, for if thou doest know that the same ulcer

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is moderatlie to be drie; and doest not understand the way
or oyle doth not drie; neither that anie of them, or both mixt
together, can fill a hollow ulcer, nor that Aerugo alone can
moderatlie drie: therefore if thou doest mixt all these toge-
ther, thou maist make a medicine which shall moderatlie
drie, what the quantitie or proportion of euerie one of them
should be, that I haue now set out in my bookes, which be
entituled, the composition of medicines, and nowe also if it
be nedfull, it shall be declared in talke heereafter.

But first we must drie from these our bookes following,
this Thessalus, but first declaring vnto him, howe much hee
hath erred frō a truth, for vnto anie that is wise, that which
is now spoken, doth sufficientlie shew what the methode of
curing ought to be, but with these we need not talke. Ther-
fore it is necessarie that we dispute yet with those, taking
þere our beginning.

Euerie hollownesse that is against nature, doth require
to be filled, wherefore also that which commeth in the fleshy
part, and that filling in the end, of finding out remedies,
which we desire. And that thou maist finde those remedies,
which doe fill, thou hast neede of much reason and manifold
indication, and exact, reasonable, and particular method, for
thou hast often seene ulcers harde to cure, not to be cured,
neither of those which professse experiance, I meane those
which abound in remedies, neither of those, which claiming
reason to themselves, for these Thessalians, whō they name,
Methodicians, being indeede most farre from a methode, as
the Ass to the Harp, be unmeetē to heare this speculation,
much lesse cure, they find out by reason, that which is right.
Thou hast seene many times in the like ulcers, the Empe-
rikes to goe from one medicinē to another, when truelis
no reason did shewe them the waie, because they haue
tried manye thinges which may fill a hollowe ulcer, the
same as they call it, Idiosyncrasian, that is, properties of bo-
dies, in which euerie of them are seene to haue force, neyther
can they discerne, neyther yet remember. Wherefore now
also, not knowing whether to goe, but trusting in the
profe of many particulars, whatsoeuer they finde by the

waie

waie þ may profit, they goe from one to another, following Fortune rather than Reason, which may help in the invention of remedies, like unto these, although they will not be these Dogmatists, which are not able by reason to understand the naturall principles of bodies, but of these Thessalions boide of method, what doest thou yet speake? Thereforse those which cure by right method, doe finde apt remedies for euerie kinde of vlcers, as also conuenient diet, they do most apparantlie declare by the things it self, how much it profiteth, and how great light it doth bring to the arte of curing, the Treatise of nature it selfe declareth: for I haue not once declared vnto you, how that sometime they which goe from one medicine to another, doe let slip and neglect that which is profitable, and that with some one of their remedies, which they haue vsed, the same vlcers haue bæned, therefore they haue woxthilie despised the facultie of such remedies, which because of the vntimelie vse, they haue sene, not onelie the profit, but much for to hurt, and that in the first vse it hath done no evident thing. Furthermore, thou hast sene no lesse the grieuous pains of the eies to be healed, either with bath, either with drinking of wine, either with foment, either with letting of bloud, eyther with purging, vnto which these common sort of Phisitions haue applied no other thing, than these medicines which are made of Opium, and Mandrake, and Henbane, bringing great daunger vnto the eies, inasmuch as they taking no other thing awaie for þ present but the paines it selfe: these doe kill the sence, as thou hast knownen many, by the vse of these medicines, when they haue bene too much applied, neuer after to haue come to their naturall state, and that first their eyes were dim, and they haue hardly sene, after to be vexed with suffusion (which is called Hipochysis) or with to greate dilatation of the ball of the Eie, named Mydialis, or with Tabes or Coctugation, called Rhetiosin.

Thou hast knownen also, being with me from sixteene yeres of age, neuer to haue sene vnder anie maister this woþke, but to haue excogitated it by reason, and how long

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time I did consider that Aphorisme, of vnalayde wine, or bath, or foment, or letting bloud, or purging, taketh away the paines of the eyes. And what trust I had by the rest of Hippocrates labozers, that there was nothing in this Aphorisme, either false or might not be brought to passe, & that was it which stirred mee to search, vntill (going Hippocrates way) I found by what meanes I shoulde discerne, when and how, euery of the fornamed shoulde be vsed. By which reason I made manifest to many, which haue seene the like things, of how great force the medicinall methode is, and how great occasion of euill they are, which haue not observed the olde arte of Phisicke, haue builded new sectes, and now fruely, although from the beginning I haue refusid it, yet by entreating, you haue compelled mee to take al this whole worke in hand, which I pray the gods may be profitable, by others truely I haue small hope, as well for the contempt of good letters, which now do raigne, as also for the admiration of riches, estimation and ciuill power, vnto which whosoever doe turne himselfe, is not able to finde the truth in any thing: But these things shall be determined as pleaseth the gods, and we now for our power, shal restore the Methode of curing, which was found of the auncient Phisitians, being now neglected: repeting againe the disputation which we haue begunne of the hollow ulcer, and of the first inuention of those things, which doth fill an ulcer with flesh, let that suffise, which hitherto we haue saide, and let vs graunt if they will, vnto the Empericks all that they say. And for the vse of things foud out, I haue often shewed to thee in themselues, and now nothing lesse, I will go about to demonstrate by reason, how these Empericks, cannot by certaine reason, go vnto another medicine, whē they haue nothing profited with the first, and that rightly chaunceth: for when as they know not the cause, of the vnhappy successe of the first medicine, neither can declare the lyke in the second, and when they are ignorant of the cause, wherefore the first medicine doth not his affect, neither are able to understand, why it taketh no place, this thing truely being not knownen, they cannot reasonably go

to

to another, when as they cannot in the same medicine per-
ceiue the like cause.

The third Chapter.

Now therfore let vs set out Hyppocrates waſe, and the
true method of curing an hollow ulcer, ſurelie it beho-
ueth to begin thus, that is, of the ſubſtance of the thing,
therefore ſeeing that an hollow ulcer that is our ſcope, that þ
fleſh which is lost may be reſtored, it is needfull to knowe
that the thing which engendereth fleſh, is good bloud, nature
as I may fearme it, being the workman and author, not-
withſtanding it is not ſufficient to name ſimplie Nature,
unlesſe we conſider also whose nature, and where. For it is
manifest, that Nature it ſelſe is the ingenderer of fleſh, of
thoſe bodies that be ſubiect, whereas fleſh is to be made, and
ſurelie it is declared, that the nature of euerie bodie doeth
conſiſt of the temperament of hot, cold, moist, and drye:there-
fore it is manifest, that the iuſt temperament of theſe, in
thoſe parts whereas we ſhall reſtore the lost fleſh, is as it
were the workman. And firſt of all, in euerie hollow ulcer,
theſe two things are to be conſidered, whether the bodie be-
ing ſubiect, be in iuſt temperature, that is to ſaie, whether it
be according to nature. For we haue declared, that health
of ſimilier bodieſ, is the iuſt temperature of the ſoure qua-
litieſ, and whether the bloud that floweth to þ part be good,
or else but indifferent, for if either of theſe doe offend, there
are trulie many aſſeſts againſt nature, notwithstanding
there is now put to vs but onlie the hollowneſſe in the fle-
ſhie parts. Therefore let vs imagine the part to be ſound,
and the bloud which floweth to the parte, to be free from
faulſt, either in qualitie or quantitie, ſurelie theſe thinges
being, as is ſayde, there is no impediment, but that fleſh
ſhall proſperouſlie groue, and that without the helpe of a-
nie outwardie medicine, for both cauſes which ingender
fleſh, being preſent, and nothing outwardlie hinde-
ring, then it cannot bee, but that fleſh muſt bee inge-
red.

But

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But in the first engendering of flesh, there must of force spring a double excrement, as we haue shewed in our commentaries of Nature, that there followeth euerie mutation of the qualite of the nourishment, an excrement grose and thicke, and another thin. And these excrementes chauncing euer through the whole bodie, that which is thinner, is invisible, by persperation, notwithstanding it is forthwith visible, as often as the naturall heate diminisheth, or that hee vseth more large diet than is meete, or that there happeneth to the creature more vehement motion. The other excrement is the filth, that is sent to the skin. Furthermore, in vlcers, the thinner excrement is called Sanies, in Greke I-ecor, the groser is named Sordes, and the vlcer is made moist by the thinner excrement, in like sort as by the groser it is made filthie, and for that cause it needeth two kind of medicines, that is to saie, exicatiues, to expell or drye y which is moist, and mundificatiues, to purge the filth.

Now then, seeing that nature ceaseth no time, truelie there can be no time found, in which both these excrements may not be gathered together in an hollow vlcer: Wherefore there shall be no time in which thou shalt not vse both kindes of medicines, that is to saie, which shall exicate and mundifie.

And now we haue found out of what kinde the medicine ought to be, but that is not sufficient, for it is needfull to inuenient some particular, which is to be applied to the vlcer. Now by what method, and howe shall they be found out: forsooth by the same which is set out in our bookes, of the faculties of simple medicamentes, for we haue shewed in them certaine medicines desiccative, certaine humective, certaine refrigeratiue, and certaine to make hot, yea, and certaine by coniunction, to make hot and drye, or to refrigerate and moist, or to heate and moist, or to refrigerate and drye, and that there is in euerie of them a difference, moze or lesse, but in multitude infinite.

Notwithstanding they be contained within limites to their vse, which doe easilie comprehend them in the first or der or degree, or second, or third, or fourth, nolo of what de-

gree.

grē, shall that medicine be, which is mēte to engēder flesh, which must both moderately dry, and also mundifie:truely of y first degrē, for that medicine, which surmounteth this degrē, doth not onely cōsume the abōdaunce of the humoz flowing to the part, but doth also devoure the bloud flowing, letting the part to be restored cōsuming the flesh, or the matter wherof the flesh groweth: surely it is declared that such be Olibanum, and the meale of barley, beanes & Eruum, and Iris, and Aristolochia, and Cadmia, and Panax, & Pompilix, and we haue shewed y all these, differ among them selues, more or lesse, and that some of them abund onely in simple qualities and other some in compound. For Aristolochia, and Panax, doe drye more than the rest, and also by nature are more hot, barley and bean flower, doth much lesse drye than these, and haue no heate at all.

Olibanum, doth moderately heate, but doth lesse dry thā these, in so much as in certaine bodies, it dryeth not at all. The meale of Eruum, and Iris, and Aristolochia, and Panax, are in a meane. But now let vs repeate againe, that we haue profitably touched.

Olibanum, in bodies of moist nature, is able to engender flesh, but in dry natures he cannot, for it is needfull to consider, that there is a two folde difference of the first indicatiōs, that which is according to nature, shewing the cōseruation of it selfe, & further doth also require things lyke to it selfe, and that which is against nature, declaring the taking away of it selfe, and also requiring things contrary: for every thing perisheth or is overcome of his contrary, and in his contrary. And truely the Ulcer, how much it is so moist, doth so much the more require medicines, which doth drye. But the nature of y bodie how much it is more moist, so much the lesse it requireth a medicine which doth excitate, wherefore if there be any vlers in which there is like humiditie, because they are in a bodie of dryer tēperament, truely it is requisite the more to be excitate: that which is in a moister temperature, doeth so much lesse neede drye medicines, as there is difference betwēne nature and nature. For it behoueth the flesh that is engendred, to be like

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like that which was there before. Therefore whereas the flesh is drier than in times past, it is convenient that the new be made drier, so that it ought to be the more largely to be dryed, & how much the more it shall be drye, so much the more shall the medicine which shalbe applyed, haue a dissicative vertue: but in a moist nature, there is so much lesse neede of a medicine dissicative, how much the flesh is lesse drye. Therefore like as Olibanum, hath such temperament concerning the nature of mans bodie, y is agreeable to a temperate & meane nature, but it doth somewhat more largely drye. Those that be moyster in like sort, as it is to moist for them that be most drye, so that of right Olibanum maketh mattier, both in certaine Ulcers and also natures, & doth not engender flesh, and in certaine it doth engender flesh. Therefore if thou dost marke, thou shalt finde y successe aunswerable vnto reason, for in a moister nature it may engender flesh, in a drier it canot. Doest thou not therefore perceiue of how many Theoremes, or intencions of curing, he hath neede, y will cure an ulcer by a right Methode: for after y it is found out, that y fault is in moisture, altogether it sheweth shortly with, y ther must be prepared a dissicative medicine: but for y there are of drying medicines, some y dryeth more, and some lesse, that which is expedient must be taken, partly of the diversitie of the ulcers, & partly of the nature of the sicke. Therefore he y will rightly cure an ulcer, must not onely consider the nature of the body, but also to haue learned, all the speculation of medicines diligently, and also to know the signes of bodies, which are of dry or moist temperament.

Now therefore consider what great rashnesse is of pronouncing these Methodicians, which think that they haue done sufficienly to the curing of an hollow Ulcer, if they understand that it must be filled with flesh. Truely the way of curing consisteth not in this, but in finding that out which shall fill it with flesh, but that shal fill with flesh (quod he) is alreadie founde by experiance: then confesseth that which shall cure, to be founde out by experiance, neither doe they vainly boast, neither extoll the Methode, although experiance

ence is cōdemned, yea, of the Empericks themselves, which is without certaine limitation: for they write in their commentaries of medicines, in this manner. An Emplaister for those that haue soft bodies, and for children and women, & they know holow that Olibanum in such natures can engender flesh, and fill hollow Ulcers, so that there be no other accidente: notwithstanding where such bodies are moist, and because of their moistnesse require moderate drying Medicines, or that there is some other cause of the successe, they cannot tell. Againe they shal finde an other medicine written for olde folkes, and another against those Ulcers which will hardly be brought to a cicatrice, and hath the sides swollen, called in Greeke Oxthothe, and they write in all their commentaries curative, many other seperatives, for which as neare as we can invent a conuenient medicine, to the propertie of curing nature, for seperations in cuerie Arte, go about to deuide that which is proper, from that which is common, and holow much any doth diuide or parte more shinges, so much he commeth neerer unto the propertie, but the proper thing it selfe, cannot exactly be either written or spoken: and for this cause those Empericks which were most diligent in their Arte, as also well neare all the dogmatistes, doe acknowledge that there cannot be left in writing any exacte curing, but that which wanteth concerning the conjecture of the nature of the pacient.

Some of them affirme, that it is to be added or considered of the proper use of euery Phisition, other some by reasoning artificially, but yet none of them was so rash to professe, that he had one medicine which might engender flesh, in every holow ulcer, for truly thou shalt not finde in a shours such a Medicine that will cure euery holow Ulcer, but that the medicine is to be chaunged, according to the humour and temperament of the pacients member.

Wherefore wee leauing here the impudencie of the Methodicians, goe to, lette vs heare what the Empericks saye, who doe iudge that sometyme is to be added or considered in the finding out proper remedies for the pacient, by the proper use and exeretation of euery one, for as wee haue

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haue after sayd, there is not in phisicke any thing, or any remedie, which is not in fine difficult, but in every thing his qualitie cannot be hidde, for either it may be spoken, witten, or perceived. For in an ulcer, moisture and filthinesse, may be shewed, but the quantitie in neither may be shewed, although we studying to goe nearer unto þ thing it selfe, naming it, we say small, and plentifull filthinesse, or thin and grosse, or very much or little, and indifferet, and competent, or else calling it other wise in like sort, whereby we may come nearer, to shew the quantitie.

Now therefore I will have thee diligent to attend, that thou maist know how much it is better, to doe every thing by a method, rather than by experiance only, be it so known, that this or that medicine, hath vertue to fill an hollow ulcer, in those whome we name of moyster complexion, as an obseruer or empericke, in those which haue soft flesh, and to women and childdren, & that he hath not now, any thing profitid with such medicine. Therefore we will seeke out the cause, why it dyd not profit, and will reduce this, unto one of these two, for either the medicine hath dryed to little, or else to much, the signes of which, be Sordes, and Sanies, for if there be more Sordes, in the ulcer, and that all the ulcer is moister, þ medicine hath dryed to little, but if it be cleane and without moysture, it hath dryed to much. Therefore forthwith we may know the measure also of the excelle & effect, by the manner of the signes, and we shall afterward make our medicine, which shall be applyed, so much þ more or lesse drying, but the Empericks truely if any medicine applyed doth not make flesh to grow, he verely beholdeþ, but yet being ignorant, whether that springeth because his medicine dryeth to little or much, he cannot go unto another medicine. In like sort truely, both Erasistratus, and Herophilus, being as I haue shewed halfe dogmatistes, shall illcure an ulcer, for they attempt to cure onely those affects by reason, which are proper to the organick members, but an ulcer as we said, is common both to similes and also instrumentall parts, therefore so farre forth as it is in the similes partes, so farre forth they will cure it Emperiquelie.

Also

Also, if they proue to cure those vlcers, whose substance is utterly perished, or else is unperfet & diminished, in these also it followeth necessarie, that they maye manifoldlie erre from curing reasonable: for if that is lost by anie similer substance, it is necessarie that he who will looke to the restoring of this againe, be full of vniuersal nature. But of these we shall hereafter speake, in the meane season I suppose it to be most evidentlie set out, that euerie one cannot rightlie cure an vlcer, and that the first indication, of all which is manifest to every priuate person, is the least part of curing. For it is necessarie that by demonstration he hath learned, how that heate and colde, moisture and drynesse, be qualities actine and passine. And farther to know all those things which we haue written in our bookes De Temperaments, or else where, in other volumes belonging hereto.

And hetherfo our talke hath bene of the hollowe Ulcer, we onelie curing the hollownesse it selfe, for it is not yet set out what is the proper curation of an vlcer, but that shall also be performed after the same methode, because it is taken both of the temperament of the affected parte, and also of the facultie of medicines, and surelie both these doe depend of the Treatise of Elements, for if that be graunted, that in a methode the foure qualities are causes of generation and corruption, it shall not be lawfull either to haue begunne, either to procede, or to finish a methode: for trulie it belongeth to the Treatise of Elements, that thou mayest shewe the qualities, to doe and suffer naturallie. Therefore that we haeretofore haue shewed, is now confirmed in this present talke, that no Phisition can consider of anie similer partes, without naturall knowledge or speculation, (but there is onelie set out of similer parts.)

Here now our talke doth somewhat insinuate, that neither in the instrumentall parts anie can finde out the perfect cure, which haue not attained the speculation or true knowledge. But this shall bee more evidentlie set out in the worke.

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The fourth Chapter.



At now it is time to go to the verie cure of an ulcer, which is alone or simple, the ulcer trulie shall be alone, if there be neither affect or accident present; but if the part ulcerate be not molested with flaxe, nor visited with ill iuyce, neither out of his naturall temperature, neither is there anie hollownesse, or yet losse of skin, for this thing a good sort of Phisitions do let slip, not understanding howe there remaine two affects in the part, after the hollow ulcer is filled with flesh & made plaine, the one being the losse of the substance of the skin, the other, of the solution of continuallie. Therefore as often as this one thing commeth, that is, solution of continuallie, whether that be of the ouer skin, the Greckes cal it Epithermia, or whether it be of y^e skin called Thermia, or it be the affect of the flesh vnder it, which is called an ulcer, it doth onelie require to be adglutinated, for if the sides of the skin be perfectlie ioyned together, there shal be nothing in the middest of a contrarie kind, like as in y^e ulcer which is now filled, and is made plaine, for in this the sides of the ulcer touch not, but the skinne of all the exulcerate part is perished, which ought forsooth to be restored. But in that wound where as there is diuision made with anie edged toole, there is onelie adglutination required, & not also the generation of skin. Therefore as often as we purpose to finde out the cure of a simple ulcer, we in this talke presuppose that the fleshe part is diuided, without losse of anie portion of the same, for it wanteth a broad skin, which we haue called in Grecke Epithermia, which must be made by inducing a ciccatrize. Therefore it is necessarie both to regenerate this, & also to vnite it together, & so there be two things vnto which thou must looke as in an hollow ulcer, because there is a double affect in both. But peraduenture some of them will say, how is a plaine ulcer knownen from an hollow; if there be both a double affect in either, & also a

double

double scope of curing appointed, that is to saie, the multitude of the lost parts, where in an hollow ulcer, not onelie the ouer skin is perished, but also the skin it selfe, yea, and sometime no small portion of the flesh. In an ulcer filled, there wanteth not flesh, but yet outwardlie there lacketh his couering, but we will shew heerafter what the cure is of those kindes of ulcers, now let vs understand what is y^e due cure of an ulcer, in that it is onelie an ulcer, & hath no other affect ioyned with it, therefore for that haere is onelie division put forth, it behoueth to ioyne the sides that are diuided, and not onelie to ioyne them, but to make them also to indure surelie, they which are ioyned shall remaine together two waies, when as some of themselues doth so remaine, other by y^e helpe of other things, of themselues they onelie remaine, which doth grow together and close by the helpe of other, those which are gathered together, and so holde with anie glutenous thing, but those y^e grow together must of force be naturallie soft. Trulie such is both the flesh it selfe, and also whatsoeuer commeth of flesh, but whatsoeuer are hard & drye, their parts cannot grow together, but doth require some glue or band, whereby the sides ioyned may so remaine. But the cure of such bodies shal be set out heerafter. Haere let vs proceede with our talke begun, of those which may be united, searching out also the cause of ioyning & closing, for like as in hollow ulcers there must be flesh engendred, so in a simple ulcer that the sides may close. And nature trulie is the cause, that if thou doest exactly put together the sides which are separated, they wil close together without anie outward labour, and now there springeth another scope for the, to consider the bringing of the sides together, beginning with which thou shalt finde out, with what thou shalt bring this to passe, for thou shalt close them together which are separated, either with a roller, with two ends put about, or with stitching, or hookes, which the Greekes call Agkleras, or with some of these, or else all, it is necessarie that the roller which is put about bee not too softe, or will bee broken lyke Alga, (the Greeke writers doe call it Vrouothes, that it maye

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casellie holde, neither yet so hard, that in compressing it may offend, then let not thy rolling or binding be so loose, that it cannot doe good, neither yet so straight, that by compressing it may cause dolour. These thinges if thou shalt obserue, without doubt the ulcer will close, if that it bee free from all iuyce or flure, or intemperatnesse, or inflamation, or anie other fault. But if for the greatnessse it cannot be that the partes diuided may from the bottome bee exactlie ioyned, neither being able with stitching, neither with splents, neither with rolling to come vnto them, or that there is Sanies nowe gathered there, or some dolour annexed, such an ulcer cannot close together by the onelie ioyning of the sides, when as that that is pained, causeth somewhat to slowe more, yea, and although that which sloweth bee according to nature, yet the strenght of the parte which are meekned, both for the dolour and paine, and also thorough the wound, cannot beare that which is iust, but are burthened, as though it were the contrarie, and heereof springeth superfluous Sanies, yea, and it is meruaille if there followeth not inflamation also, if there be Sanies collected in the middell of the sides of the ulcer, without paine, or that there bee anie meane place betwixt, which is boide of Sanies, but yet is filled with the aire, the Ulcer cannot bee adglutinated by closing together the partes diuided, when as the Sanies do deuour the vnioun, and the boide places which are betwixt the partes to be ioyned, doe let the frontes of the inward sides to touch. Therefore at the least that those partes of the ulcer maye close, they require Natures helpe to bee filled with flesh, and surelie these are so little, if the sides of the ulcer bee rightlie ioyned, that it may be done in one daie, or in two at the most. Therefore for this time it behoueth to vse some desiccative medicin, which may drye the part, that it may consume the Sanies, if anie there bee, or if anie shall slowe into the boide places, to keepe it back. Now therfore thou shalt cause me to call to remembraunce y medicin which doth incarnate & moderatlie drye, y we may knowe whether y glutinative medicin ought to be drier or contrary. truly y incarnative medicin if it shuld consume al y bloud

blond which floweth, it shoulde by that meanes take away the matter it selfe whereof flesh springeth. But truelie a glutinatine medicine either needeth not at all the generation of flesh, or else verie little. Wherefore it behoueth it to be more desiccative than that which must incarnate, so that by this reason, there is but a small difference betwixt these medicines, but yet by another reason ther is great difference, in as much as that which doth incarnate, ought estones also to haue a vertue abstersiue, whereby it may not onlie dry y abundance of moisture, but also may take away all the filth: Aglutinatue trulie neither may mundifie, neither purge, but to bring all the whole substance together. And medicines which be called Abstersiue and astringent, hath such facultie, for these surelie haue facultie to constrain and stop, and not to mundifie and purge, whereof it followeth, that when we studie to incarnate, we must chiefly sels an astringent medicine, because it fixeth y filth more straitlie than may easilie be loosed. Therefore wine is the best medicine for every ulcer, in that it is an ulcer, and if it be not added that it is an ulcer, I suppose thou wilst understand.

For it is onelie added for remembrance sake, least anie shoulde thinke, not as defining anie thing necessarie, so that if thou shewest thy selfe mindfull of all those things, which in the former booke are set out, of naming euerie thing, and also of the subjects, there is no cause that hence forth I shal define such things vnto thee, it shal be abundantlie for me, if I onelie in euerie of them separate the simple effects from those that are compound, of which things I haue somewhat before spoken, and nowe neverthelesse shal speake, not so much trulie for the things it self, as that many Physitions deceipted by the word, thinke hollowe and vnequall, new and old, filthie, and cleane with inflamation and without inflamation, to be differences of ulcers.

Wherefore it is necessarie to make distinction, which bee the proper differences of Ulcers, and which be complections of other affects, but of this a little hereafter. True lie the wanted doctrine of the olde Physitions which I

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Would were now in vse, is altogether natural, for they shew the cure of euerie simple effect, but of them all, that doeth chieflie Hyppocrates, for the curative methode shall best procede, if we shall speake severallie of euerie simple by themselves, & after shew another method of all compounds, as if there were two diseases in the order of diet, retaining and flowing, as Thessalus supposest, when as we had spoken of the cure of either of them severallie, we must doe in like sort of these both ioyned together. So in like sort I suppose, because there is one kinde of all vlcers, in that they are vlcers, and also one other kinde of inflamations, in that they are inflamations, it behoueth to set out the cure of an vlcer by it selfe, and the cure of an inflamation by it selfe, & after to ioyne both cures together, which thing if we shall doe, truelie we shall finde by the methode declared, that euerie vlcer ought to be dried and bound, but yet not mundified, the hollownesse in the flesh also to bee dyed and mundified, but yet not to bee astringed.

Also after the same manner which we speake of in holowe Ulcers, we shall for the portion iudge Nature, whether it bee softe and loose, or harde and drye, and impact, for the first, how much moyster it is, so much lesse need it hath of desiccatives, the last holowe much drier it is, so much the more it requireth vehement desiccatives, and medicines astringent, the emperike I suppose, will heere make mention of children, and women, and delicate bodies, and will account young folkes Plosomen and Marriners, of contrarie sorte, but saeing that he understandeth not that the medicine doth profite children and women, though the myasures of their complexion and another, agræth in lyke sorte, with Plosomen and Marriners, because of their drye temperament, neither can he gesse exactlie the cure of euerie bodie, neither yet finde out the cause of error, whereby it doth come to passe, that he knoweth not how to goe to an apter medicine, when that which he first knewe by experience doth little profit.

And thus we haue brieflie spoken of glutinative medicines, and heere followeth another method pertaining to the
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preparation and composition of them, soz by and by wee apply to an holloin ulcer what we list, whether it be a medisine drye or moist, soz we may strow it in euerie part of the ulcer, or else anoint it, but in woundes we cannot so doe, where there is a greate deppnesse, soz as sone as thou hast ioyned the sides of the wound, thou canst not touch the parts which are in the bottome diuided. Therfore it is to be con- sidered, whether the medicinbe moderatly drye and astrin- gent, but also whether it may come to the bottome. Cerussa and Litharge be moderate dryyng and astringent, but if thou doest stroewe it vpon the wound like as ashes, thou shalt not profite, for the vertue of the medicinbe that is so drye, can- not come to the profunditie, therfore there is requyzed some moistures, or else of some moisture medicinbe, that it may be plaister like, but these belongeth properlie to that speculation, which sheweth the composition of medicinbes, and not to that which sheweth the reason of curing. But if we shall neede it vnto this matter, we shall touch it in our wozke hereafter.

The fift Chapter.



Now will I turne again to the ulcer which requireth to be cicatrised, of which a little before we made mention, & the end of these also whereto we drawe, is of the like kinde y an hollow ulcer is, soz it behoueth to re- generete somwhat y is lost, and not onely to unite y is diuided, but y which is here to be regenerated, is after an other sort than in an hollowe ulcer, seeing y the matter there is bloud, but here it is flesh, soz that which is hollowe is filled by engendering flesh, whose beginning is bloud, and that ulcer is cicatrised that is alreadie filled by engendering skinne, which is made of the flesh subicte, and surely the flesh which may ingender in an hollowe ulcer, may be like to that which is lost, but the skin which shal be restored, cannot in all pointes be like y which was before, but a thing like the skin, which also may supply y office of y

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skinne, but yet is not the skinne in dede. And the cause trulie wherefore the skinne perished, cannot be againe ingendered, like as flesh and fatnesse be, is to be sought out of naturall problemes. But we must here learne both how to imitate nature, and also the use of the skin, and of this thing we will now shew the methode, and for that our purpose to couer the flesh with some naturall couerture, for that is to cicatrize an ulcer, either we must regenerate skin, or make the vpper part of the flesh like unto skinne, but skinne indeede cannot be engendered, therefore let vs attempt that which may be done. But what waie shall we do this? for sooth by alteration, for we labour that some part of the flesh may no longer be flesh, but maye bee lyke skinne, but by what waie sayest thou, shall it be altered? for sooth by the helpe of some medicine, whose qualitie will alter, and haers against my will in this place, commeth the falke of elements, without which, neither can there be founde a medicine which can cicatrize, much lesse anie that hath vertue to incarnate and glutinate, therefore because the skin is both drier and thicker than flesh, if we shall dry and binde the flesh, we shall also make it like the skinne. And thus thou hast the summe of the medicine which doeth cicatrize, but this trulie is not sufficient, for glutinatines be also dry and binding, there if thou doest marke the substance of things, thou mayst find how these differ from them, but for because in the adglutination of ulcers, wee must dry that which floweth, so that the sickle part may be free from superfluitie in making a cicatrice, we do not onelie consume that which floweth, but also the moisture contained in the flesh, trulie it is conuenient that the medicine which doth cicatrize, bee a great deale drier than that which doeth adglutinate, when hee that will adglutinate hath his scope, that he doe consume the abundance of the moisture, which is according to Nature, he that will cicatrize, doth not take awaie one lie this, but also some parte of that which is according to Nature.

Therefore vnripe galls, and the Pomegranad rinde, & the fruit of Egyptia spine, are moderate desiccatives, Calcites &

as Victu, & cris, Squama, & Misi, & Fissum Alumen, be a great deale more vehement, and chifely Misi, & Chalcitis, but cris, Squama, is more gentle, and yet as Vstum, much more than this, and if thou doest wash it thou shalt hane a mede- cine lesse corrosive, surely this also belongeth to the specu- lation of compounding medicines, which in order next fol- loweth the Methode curatius, soz to know the faculties of Medicines. That truely must go before the curatius Me- thod, and we haue hereof intreated in an other place, but the composition of medicines must follow, for where uni- versally it is commaunded either to dzye or make moyst, or to make hot, or refrigerate, and that it must be done either moderatly, or vehemently, or lightly, we haue vnderstode the facultie of every simple medicine, it is conuenient to co- sider this by it selfe, and alone, and also how any may mix them profitably to his vse, and by this meanes there is a double knowledge of medicines, one that sheweth their vertues, an other of their composition and preparation, but we must retourne to that which yet remaineth of the Me- thode of Ulcers.

The sixt Chapter.



Here resteth as I suppose to speake of that superfluous fleshe, which the most part of Phisitians call in Greke Hyposarcosin, surely this sicknesse is of the kinde also of those which be in quantitie or magnitude, call it as it please you, by either name. Of this sort, was hollownesse, of which we haue alreadie en- treated. Therefore like as that we call an hollow ulcer, is not one affect, but that the hollownesse and ulcer are two, so the ulcer that hath supercrescent flesh, is not one disease, but the supercrescent flesh and the ulcer be two, the magni- tude which is against nature, sheweth the first indication, which we haue named the waye of finding out remedies, that is to say, the taking away of that which aboundeth, & this is perfourmed by the onely helpe of medicines, and not

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By nature's diligence, for it is contrarywise that it was in engendring flesh, and adglutination, for they be indged natures worke, we onely removing by medicines applied, those things which doe hinder hir, but the taking away of supercrescent fleshe, is no worke of nature, but is done by medicines, which doe vehemently dry: surely those medicines are next to those which doe vehemently mundifie, and also to those that doe cicatrize, in so much that through error, many take that medicine which taketh away flesh, for that which doth mundifie, or for that which doth cicatrize. And that we go not from our example, if thou doest apply to a moist nature Misi & Chalcitis, thou shalt finde y it will rather take away flesh than cicatrize. Wherefore, if we in the want of other medicines, be copelled to vse these, in making a cicatrize, putting but onely the point of our probe in it, being beaten into most exact lightnesse, in after applying to the partes which require to be cicatrised, as it were in most fine flower. But if we inted to diminish that which ouergroweth, then we put it in more largely, truely Aerugo, can take away flesh more than these, in so much as it passeth y bound of cicatrising medicines, but if thou doest burne them, like as they shall be lesse sharpe, so shall they be found more apt to make a cicatrize, but if thou doest also wash them, they shall be yet more gentle. Thou remembrest one I thinke, which without reason did cure a filthie ulcer, with that notable greene medicine, mixing Honey with it, after many dayes past, he finding the ulcer as filthie as before, he voyde of knowledge, neither understanding what to doe, soz it chaunced that the filth was not purged, but also some part of the fleshe vnder it, was diminished and dissolved, because the medicine was so vehement, (like an egregious Phisition) he added more Honey continually to the medicine, whereby it might more vehemently mundifie, as though the medicine before applied, had not sufficiëtly done it. It came to passe contrary, for how much y more he made his medicine sharpe, so much y flesh subiect was consumed, so that the filth in the Ulcer which sprang of the dissolved flesh, the Phisition imputeth it to the medicine,

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as though it had not wrought, and his ignorance was not onelie in the curative method, but also in iudging, for if the ulcer be found to be in like sorte, most filthie and moist, of either medicine, trulie the hollownesse is made greater by the vehement dissoluing medicine, as also the ulcer is seene to haue swollen lips, and to be redde, and vexed as it were with inflammation, and sometime also the patient feeleth manifest corrosion by such a medicine, but that medicine that doth lesse drye than is requisite, doth neither corrode, neither yet doth anie of these things rehearsed. I thinke it thereforo evident by this, that an Emperike, although hee beth most distinct experiance, cannot artificiallie, where thinges prosper not, go to that which cureth by a right method, which I now doe institute and begin.

The seauenth Chapter.



¶ the Methode which the methodelesse Thessalians doe professe, thou doest knowe to be nothing but the bare name, boide of all effect, which seeing there is such and so manys folde a method in curing an ulcer, which they neither vse the differences of Emperikes in finding out remedies, neither as Dogmatists, taking indication of the nature of thinges to be done, but propounding that which the common people knowe, they thinke to haue declared a certaine method of curing ulcers, that is to saie, that an hollow ulcer requireth to be filled with flesh, the ulcer filled to be brought to a cicatrice, that which aboundeth with supercrescent flesh, to be taken away, that which is filthie to be purged, y which is cleane, to be either adglutinated or cicatrised. So farre wide be they, that they knowe not how to moist natures medicines, lesse drying are convenient, as unto drye complections, those which do more exsicate. Therefore y which hath appeared most manifest in all our whole disputation, we must againe repeate, y we may be to him most attentive, & that all other may vnderstand how much they haue erred that do corrupt the method of the olde

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olde writers, I will begin with that vicer which requireth to be filled with flesh, putting that one for example, because of it I haue last made mention, and after this I will speak together of the uniuersall curation, therefore I suppose one thing to be manifess, not onelie to them which consider by reason, but also to them which also follow experience, that euerie nature doth not require like medicines; but y those that be weaker and more delicate, require more gentle medicines, those y are more strong & drier, do in lyke sort require more vehement: so trulie standeth the case in those where a Cicatrize was to be made, and also in those which needeth adglutination, for no delicate bodies sooth can in anie wise suffer a medicine so vehement.

In the like discourse of our talke, it is euident that both the nature of the Patient is to be considered, and also that there is a proper curation for euerie man, and yet furthermore, the third thing, that is to saie, because there is an in-estable propertie of euerie nature, neither comprehensible by the most exact knowledge, he is the best Phisition of euerie particular patient, which hath gotten the method, wherby he may discerne natures, and also conjecture whiche are the proper remedies of euerie one. For it is an extremes madnesse, to iudge that there is a common curation of all men, as these most foolish Thessalians doe thinke, and for that cause they suppose, that all the Theoremes of Phisick are ordained, that is, they are such as skilfull men doe and performe, a farre knowledge of themselues, and that the art is a certaine knowledge of communities, and not proper-ties, as though they should cure a uniuersall and not a particuler man, therefore lyke as in all other, even at the beginning they erre, so they erre also in this, for the generall or common man is not cured, but euerie one of vs having another complexion and nature. But these truelie thinks ther is a common cure of al men, I trulie iudge contrarie, for if I knew how to find out exactly euerie private nature, I would think my self to be such a one, as I conceiue in my minde, was Aesculapius.

But forasmuch as that is impossible, surelie I will goe

as man maye doe, and I haue decretē to exercise my selfe, and doe also exhort others to doe the same, and the emperickes as much as they can, to learne those things that are common, so to draw nere to those that are proper, but yet how much they are wyde from the perfection of the thing, it is before spoken. For these notes for children or women, or olde folkes, or thole that haue soft fleshe, and white, and such lyke, are not to be put as they think, for sure differenes, but rather how the bodie is affected, in moystures and drynesse, and it is conuenient as much as may, to allow the Emperick Phisitions both for many other things, and also for that they go as nere as they can, to the propertie of the sick. For after all their other separations, which they make, they adde also that which is taken of custome, as though hereby they shall finde remedies, which are more proper for the pacient. But we will speake hereafter more largely of custome, when we shall proue the difference of custome, inuented by the olde writers, for the knowledge of the propertie of the pacients nature.

These with the rest, the Empericks receive, and also do confess, that the Phisition which visiteth the pacient, shall better cure him, than he who hath not seene the sick. Yet for all that, when as they haue added all these things, they will not as yet, saye that they haue a sound and skilfull knowledge, of the proper curation of the pacient. But that most impudent Thessalus, onely understandēing that an hollow ulcer must be filled, affirmeth the Theoremes of Phisickē to be constant and firme, although as before is saide, all men know at the least this thing, not onely they which now be after this Thessalus, as another Aesculapius, was borne, but I suppose also those that were before Deucalion, and Phoroneus, if these were reasonable, and besides, if they knew how a hollow ulcer is to be filled with flesh. Further, they were not ignorant, that he is a Phisition, which knoweth those medicines, wherewith such an ulcer is to be filled with fleshe.

But if these medicines be inuented by experiance, it is most certaine, that we must cure Empericklye, but if they

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they be found out by reason, then we must cure reasonably, for truly he findeth not out one medicin, and useth now an other aptly, but if this our strife is with the emperikes, that truly which I began to say, true Phisicke it selfe doth make conjecture of the nature of the pacient, I suppose the common sorte call it in grecie Idiosyncrasian, and all they confess it to be incomprehensible, and therefore they leauie the true arte of Phisicke to Aesculapius, and Apollo. Surely all this knowledge standeth of a double beginning, for an obseruatio, the Emperikes take the beginning of those thinges which manifestly appeare, the Logicians truly of the Elements themselves. For that another medicine hath profited other, very children doe now well nere vnderstād, and reason which is grounded on the Elements, doth also confirme the same. For if thou doest make rv.differences in the complexions of men, by reason of excesse and defect, and that onely in moist nature, truly it shall also be necessarie that thou knowest rv.differences of medicines, which thou wilst use, of which some drye more, and some lesse, whereby thou maist finde that agreeth to every nature, and is also in drye complexions there be put other rv.differences, and thou require other rv. medicines also to these, thou shalt haue in all. xxx. medicines, which shall agree to xxx. natures, which onely he can rightly use, which hath diligently exercised himselfe in the temperaments of bodies. Whether therefore, if all the bodie be of a dryer complexion, shal it be cured by medicines which doe more exciccate: if any part of the same be dryer by nature than the rest, shall it require lesse dryng medicines.

Also whether is it here evident that what parte hath a dryer temperament, requireth dryer medicines, that which is more moist, lesse desiccatives. And all this truly these methodlesse Thessalians doe let passe, which thinke one medicine to agree with every part, truly the Emperikes how much in this thing doe they excell these Thessalian Methodicians, so much are they inferiour unto true Methodicians and Logicians, although they in dede being taught by vs, haue also one medicine for Ulcers in the eyes, another for those

those in the eares, or ioyntes, or flesh, or onely skin, but that in those they cannot go to an other medicine, it may easly appeare by that we haue heretofore spoken.

The eight Chapter.

Now seeing that we haue sufficiently spoken of these thinges, let vs againe returne to the beginning of our disputatio, and let vs mire with an ulcer, all such affectes which are complicated with it, beginning first with intemperatures. If the exulcerate flesh, either before by any occasion, or in the time of y ulceration, be made either more hot or colde than is meete, it doth require a remedie which doth not onely moderately drye, but doth also make hot or refrigerate, so much as the part affected is gone from his naturall state, when as it cannot come to passe, that either there shall be flesh engendred in the ulcer, or the hollownesse filled, or adglutination to be made, or to cicatrize well, except the fleshe subject be according to nature, neither was it spoken in vaine, that these are the workes of nature, but filthie ulcers may be muddified, they that are supercrescent diminished, the flesh not keping hir naturall state, soz that they onely are the workes of medicines. Wherefore thou must haue the more regard of the iust temperature of the ulcerate partes as often as thou wilt either incarnate, or glutinate, or cicatrize, the motions of nature are to be obserued, which every of these rehearsed, doe follow, but otherwise they shall not be obserued, except y part be founde according to nature, as if there were inflammation. With an ulcer, no man will accept either to incarnate, or conglutinate, or cicatrize, before the inflammation be expelled, so in lyke sorte I suppose, that if there be onely intemperatenesse without inflammation, we shall not hope for any of y soreiaid, before this be cured. Therfore hereof sprigeth again a certaine indicatio of y finding out of medicines, which were before comprehended, soz all they were siccatives, but

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but they did differ among themselves, by reason of excesse and defect, & it is not before defined, how so sooth they should make hot or refrigerate. But the Methode as it were, enforceth to search out also this thing. But it behoueth to marke, not onely whether it doe exciccate, but also, whether it doe greatly heate or refrigerate. Wherefore thou shalt eschew the vse of Altercum and Mandrage, and Meconium, although they exciccate, as much as is moete for an ulcer, because they vnmeasurably refrigerate. Resin, and Pitch, and Asphaltus, although they doe moderately exciccate, yet they be moderately hot, therefore no man will vse these alone, neither otherwise than mixed with other, which doe gently refrigerate, making of all one temperate medicine. But if these thinges are thus, as truely they are, it is conuenient also to marke the temperature of the ayre, for this being as a certaine medicine comming outwardly to our bodies, if it be to hot or colde, it hindreth the cure. Therefore diligentis is to be had, that the medicine doth helpe the excesse of it. Therefore Hippocrates vseth medicines of colder facultie, in the hot times of the yere, and in colde times hotter medicines.

And here truely thou art not ignorant, howe a certaine dul methodician did confess that he did marke how the ayre about the pacient was affected, in heate and colde, and yet not to suffer the times of the yere to be regarded, as though the names it selfe, of the times of the yere, did either profit or hurt, and not their temperament, or that the olde wryters for this cause had not respect to it. But I thinke it abundantly shewed, that who so will by a certaine methode cure an Ulcer, he must of force both come to the first Elements, and also consider the times of the yere, and the temperaments of bodies, not onely in the whole, but also in euery part.

Againe, we must repeat that, y hath been spoken of indication, which is taken of moist and dry, for like as the moist nature requireth moister medicines, and dryer natures dryer medicines, so here y hotter nature requireth hotter ayre, the colder requireth colder. For y in those which are against nature,

nature, and those which ars according to nature, there is a contrarie indication. For those that are according to nature shew the lyke, those that are against nature, contraries. If wee will conserue them, these must bee of force remoued.

The ninth Chapter.

And thus I suppose y I haue clereley taught that he who shall well cure an ulcer, must consider the complection of bodies, times of the yeare, & natures of partes, also that the first indication curative is taken of the onelie effect, but for all that the remedies can not be thereby found out, except we first do ascend to y elements of bodies, and way the patients temperament, not onely of the bodie, but also of the sick part, and considering with these the temperature of the aire, which truelie doe both pertaine vnto the present state, and also vnto regions, that there are together in one curation contrarie indications, & how to vse them it shall be set out hæreafter moze largely, notwithstanding now also it shall not be from the purpose, to speake also in this place thereof in few wordes, for I do think no meruaile, although the patients complection be moister, and yet the part affected to be drier, or contrariwise y the part be moister, & the teperature of y whole bodie drier, in like sort than, the part is of contrarie temperament, in hotnesse & coldnesse with the whole bodie, therefor like as if the whole bodie were in meane temperature, which we haue called best, we shuld not neede to alter anie thing in medicines, touching the nature of the Pacient, so whereas the bodie is soone drier or moister, or hotter or colder, than is requisite, it behoueth so much to increase the force of medicines, as the bodie is declined vnto natural intemperatnesse. We haue not for gotten to thinke what naturall temperatures is, & what is against nature, for wee haue spoken of y inother our works, but chieflie in y booke which is intituled, of inequall temperatures, admit therefor y the whole complection of y sick bodie is moze moist,

y.

and

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and for that cause require medicines lesse desscatine, & that the affected part is in the number of those which are more drye, such we haue said be the parts lesse fleshie, as about the fingers & toynts, also the parts about the eares, nose, eies, & teeth. And so to be briefe, wheras there are many cartilages, & cotes, & ligaments, & bones, & nerues, for heere is no fat or flesh, or but verie little, the indication within these is heere taken of the nature of the part, is contrarie to that which is taken of the nature of the whole bodie, whersoer it so be that howe much the complection of the Patient is more moist than is requisite, so much the parte affected is more drye, we shal neither adde, neither yet subtract from the medicine, but we must vse such a medicine as we wold apply to the ulcer, made in the parte of meane temperature, and where the bodie is moderatlie temperate, but if the part be so much the moxe drye than is requisite, as the temperament of the bodie is moister, we must so much increase y driesse of the medicine, or the temperament of the part, excede the temperament of the whole, as if the exulcerate part exced in driesse fourre parts the iust temperatnesse, & that the patients nature is threē degrees moister, it is manifest y the part which is nowe ulcerate, requireth a medicine one degree drier, than where as the part is temperate, it is evident y all these are taken by conjecture, and that he shal best conjecture, which is exercised in reasoning of these, & trulie in all such there are together at one time contrarie indications, neither shall I need to speake also of those indications, which are taken of hot & colde, because they may be vnderstood by y which is spoken. Trulie in other, the indications are separated by times, in which there are finished, & it behoueth also chieflie in the beginning of the curation, y one to cease, & the other to doe his part, example, if an ulcer bee with hollownesse & verie filthie, there is a threē fold affect, against nature, the ulcer, the hollownesse, & the filth, the order of curing in purging the filth, because the ulcer cannot be anie thing adglutinated or filled with flesh before it be cleane, the cure of the hollownesse hath the second place, for if we shal either adglutinate or incarnate, or to speak bries.

ly, cure the ulcer, we cannot fill the hollownesse: imagine therefore, y not onely these three do infect the part, but also inflammation or Crispelas, or Gangrena, or some intemperatus, either simple or compound, whether or no it is manifest, that the ulcer cannot be filled with flesh, before y this be taken awaie, it is before saide, that generation of flesh commeth of that which is sound vnder, but new flesh cannot grow, of that which inflammation infesteth, & is intemperate, & to conclude that which is sick, therfore there is of them to be considered a three fold end in all such coniunctions, one as it were taken of the cause which is to come after, another hath the reason, without which not, the third is named such as do inforce and accelerate. For y iust temperature of the flesh, is as it were the cause, which maketh that is ulcerate to grove with it, and filleth the hollownesse. The purenesse & cleernesse of the ulcer hath the place, without which not, for the filth letteth, this doeth prolong the cure, the hollownesse hath the place to the ulcer, without which not, for if the hollownesse be not filled, the ulcer cannot be cicatrised, therfore if thou doest regard these, thou shalt finde the order of curing, as if inflammation & hollownesse, & an ulcer, & filth, be found together in the part, we must first cure the inflammation, secondlie the filth, thirdly the hollownesse, & last the ulcer. And fruelie in the rehearsed, both the order and the inuention of things to be done, is taken of these, but the indication of that which inforceth or accelerateth, is not heere reckoned, in other truly it is, for that affect is first of all to be cured, whereof there first followeth perill to the man, yea, & not onely first, but onely it, as if the head of a muscle be prickt, there followeth conuulsion, which cannot be remitted by the helpe of convenient medicines, for thou shalt heale the conuulsion, y muscle being cut overthwart, notwithstanding thou hast corrupted some motion of the part, in like manner when ther immoderatlie floweth bloud out of a veine or arterie, if thou cuttest the whole vessel overthwart, although thou canst not cure the Ulcer, yet thou hast taken awaie the perill, which should haue come through the fluye of bloud.

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Now we are constrained after to cut a nerue ouerthwart, as often as we see either conuulsions, or madnesse, or both, being great, and hardlie curable, to follow after wounding. In like sort, where luxation chaunceth in anie of the greater ioyntes, we cure the ulcer, but leauie the luxation incurable, for if we wold cure also this, conuulsions would follow. The third end to put before our eies of curing is, vnto that which enforceth & accelerateth, and is contrarie to the other two rehearsed, neither is it all one, to consider anie thing as the cause, or as that which hath the place, with out which not, or as that which enforceth and accelerateth. But we haue said, that which enforceth is such sometime, that it leaueth the other affect vncurable, and also that both we make the affect, partly in the pucture of a nerue or tendon, or profusion of bloud, of the vessels, and partlie in the muscle whose head is wounded, for wheras the luxation is with the ulcer, we make not the affect, but leauie onelie that vncured which is made. But we shall speake more exatc-
lie of these hereafter.

The tenth Chapter.

At this present it pleaseþ vs to go to the difference, and to comprehend brieflie our propounded talke, that we ouerpasse not anie indication of inuenient remedies, if anie yet remaine. Therfore they doe call as differences of ulcers, an ulcer without inflamation, & a rotten ulcer, and a deoudring or corrosine ulcer, & an ulcer with Gangrena and Erisipelas, and a Cancerous ulcer, & an ulcer with paine, & an ulcer voide of paine, & such like, if anie coming forth setteth out the emperike curatio, & thinking no other thing, nameþ them differences of ulcers, we wil not contend with him, for we haue said a thousand times, þ it behoueth not to contend about names, but if he goeth about as it were, to shew anie artificiall thing of indications, he is to be taught that all the rehearsed affects be compound, & that ther are other differences of a simple and sole ulcer, & to which there is no other affect ioyned, for

For if there be diuision with anie edged thing, if the forme
of that which did wound be imprinted in the part diuided,
there shal truly be so many differences of vlcers, of oblique,
right, retoxt like a bristle, crooked like an hooke, and so being
everie wate, and all these differences be of the figure. Againe,
there are a thousand other differences of the magni-
tude, for an vlcer both is, and is also sayde to be bigger or
lesser than another, also great & little, also a short & a long,
a shallow and a deepe, and in everie of these, both that it is
more or lesse, such a one whether it be in y difference of space,
or magnitude, or quantitie, or call it after what manner
you will, but if this so be, then trulie an vlcer equall or
inequall, shall be with the profundite of diuision, for if it
chaunce that the thing being cut in length, the higher parte
of the diuision may go in depplie, the lower part to be in the
upper part of the bodie, or contrarie, the higher part of the
wound to bee in the upper part, the lower to bee deeper, al-
so these, that is to saye, to bee diuulised in some part, or to
fall, and to haue bene cut, and where that wound went
outerhward vnder the skinne, the one part of the vlcerate
parte to be seene, the other to be hidden vnder the skinne,
and that to be in the higher partes or lower, or sides, all
these be differences of vlcers. Againe, of the time there are
other differences of vlcers taken, as an olde or new vlcer,
of small or long time, and in all these, the reason of those &
lesse is to be numbered. And these differences are taken of
the nature of the vlcer most proper, which are taken of the
substance of the thing, for these that are taken of the fi-
gure and magnitude of diuision, and that either in length
or deepnesse, or in both dimensions, also in these with equa-
litie or inequalitie, these that come outwardly, and hath the
place of y without which is not, also of the time in which
the vlcer is made, for so one is called a new, another an old
vlcer.

Also of that that either part or all, is not seene or seene,
also of the generation, for that is all cut, or all broken, or
part cut, and parte broken, and if thou wilt perceiue the
differences of the place in which the vlcer is, as in the end

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of a muscle, or beginning of a muscle, or middess of a muscle, or that the skinne is ulcerate, or that the ulcer be in the liuer or bellie, they be sooth differences of ulcers, not taken of the proper nature of them, but of the places in which they are, but when anie saith the ulcer is not infected with inflammation, or pressed with supercrescent flesh, or hollow, and thinketh that they be like those which lately I rehearsed, he must of force be deceived in the curative method, for in Greeke Phlegmon Elcos, by the forme of speach hath the like figure of interpretation with a little ulcer, but yet that which is meant thereby is not alike, for deepe and hollowe when we speak of an ulcer, we shew these proper differences, but Phlegmon is not at all the difference, when as the part may be infected with inflammation, yea, whereas there is no ulcer, so that I thinke it lawfull to chaunge the forme of speach, if thou wilt saie, an ulcer with inflammation to haue come to anie man, thou shalt goe neerer than to the nature of the thing, and shalt interpret it more clarely, but not if thou shalt saie, some with bignesse and some with littlenesse, to be made, for thou maist speake more evidentlie, and after the nature of the thing, if thou shalt saie he had a great ulcer, and a little, so that if it maye be done, that the forme of speach be chaunged, both more conuenient to the nature of the thing, and more manifest to the hearers, we shall not leauie of, whereby it may lesse be done, for the waie to shie deceit in things, is that, to vse defined speach, therfore what methode may we appoint, in such there is to be noted a certain precept, and as it were, a scope, whereby the diligent may easilie discerne by and by, whether anie speaketh of the difference of anie affect, of the ioyning of another affect.

Therefore let this be to thee a difference, that which may severallie and by it selfe stand, that shall never be difference of anie other affect, therfore magnitudge, littlenes, equalitie, inequalitie, time, and figure, be of the number of those which happen to other, but an ulcer, & inflammation, & Gangrena, and corruption, maye stande severallie and by themselves.

There

There are certaine affects of our bodies against nature, as chance necessarily to affects, for unto al these it followeth necessarily y they be either little or great, or equall, or ineqvall, or new, or olde, or they appeare evidently, or they are hid & not seene. To be infested with inflamation, is not of y sort which happen to an ulcer, as neither to begin to putrise, or infested with Gangrena, all those be in the number of diseases, for they are affects against nature, & corrupteth the action. Againe, there are other as it were, differences of vleers spoken of, as a tormenting ulcer & a filthie ulcer. But here also is some compound shewed, but after another sort than was spoke, of an ulcer infested w inflamation or a rotten ulcer, for here inflamation and putrefaction be affects, their dolour & filthinesse be of the kind of accidents; in like condition whē we late, Cachochimō vlcus, that is, an ulcer infested with ill ioyce, or an ulcer vered with flure or excretion, y cause is coupled with the affect. And hereby it is manifest, that the first & simple infirmities void of composition, be as it were the elements of the curative method, which is now instituted. Wherefore the rather I haue numbred all such infirmities, in our commentaries of the differences of infirmities. Trulie all is one, whether thou call thē the first or simple, when that which is first is simple, & that which is simple is first, & therfore elementarie. There is an indication taken of the differences, although not of all, for a new or olde ulcer sheweth nothing, although some thinke contrarie, but these deceive themselves, not otherwise than in the order of diet, where they affirme, that there is one indication in the beginning, another in the augmentation, another in the vigor, & another in the declination, of which seeing hereafter I shal more largely intreate, ther is no cause why here I should make more words, yet for all this I wil here ad y shal serue y time present. They think y a new ulcer, whē as it is free frō anie other affect, & hath no accident soyned with it, doth shew another curation than an old ulcer. But y is not so, for in y it is onelie an ulcer, and no other thing, it is such a one as hath no hollownesse, or dolour, or filth, and is free from euerie other affect, doth onelie

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require the cure of an ulcer, whose end set by vs, is either
vnition, or adglutination, or coition, or constringation. For
I haue a thousand times said, that thou maist cal it as thou
pleasest, so that the thing it selfe be not chaunged, therefore
this kinde of ulcer, whether it be new or olde, requireth al-
waie the same curation. That differente which is taken of
the time sheweth nothing proper at all. But if the ulcer
hath hollownesse deplitis hid vnder the skinne, it behoueth
to consider whether it be in the higher part, that the matter
may readilie flow out, or in the lower part, so y it is there
stayed. The cure of that ulcer wherethir is no flure, is like
the cure of other. But it behoueth that we make certaine
issuing out wherethere is none, and that is two waies, ei-
ther the hollownesse being cut in the pendent place, onelis
opened, both the nature of the partes, and also the bignesse
of the ulcer shal shew, when as either of them must be done,
for if the places themselues make the cutting dangerous,
and the ulcer shall be great, it is more conuenient to open
in the pendent place, but otherwise it is better to make in-
cision, and wheras there is an issue, let the rolling be begun
aboue, and end beneath. We haue heretofore spoken, that
the difference of ulcers which is taken of all the wounded
partes, is verie necessarie to shew the cure, but the indica-
tion was of similer, this which I now speake of, is as it
were of instrumentall, trulie we will in the booke follow-
ing speake more largelie of that indication, which is as it
were of similer bodies, or as of instrumental. Now we must
goe to the proper differences of ulcers, and define of it, whe-
ther it be ouerthwart, or right, or deep, or shalow, or little,
or else great. Ulcers made ouerthwart, for that their lips do
gape more, and are asunder, do require to be more diligently
ioyned, & therefore we must use both stitching and hookes.
Those that are made in the length of y muscle, if thou bind
it with a roller of two beginnings, thou shal not neede ei-
ther stitching or hookes, but if thou wilt otherwise binde
it, use thou either stitching or hookes. Few stiches shall
in this suffice. And thou shal cure greats ulcers with
vehement desiccative medicines, if thou rememb'rest that
which

which before is spoken. The medicines which doe moderat-
ly drye, will abundantly heale small vlers. Depe vlers
be ever also great, therefore they must be rolled with two
beginnings, and the lippes of it be spedely adglutinated,
and those which are both verye depe and also long, as they
are great two wayes, so doe they shew a double indication,
therefore they require vehement siccatives. Neither ioyne
thou the lippes to sone together, and rolle it with two be-
ginnings, and take depe stiches.

In like sort, if there come many differences together,
of which every one hath his indication, it is expedient to
use them all, so y they be not contrary. But if they be con-
trary among themselves, we haue heretofore shewed how
it behoveth them to be denied of these, but we will moze
largely set it out hereafter. And now it seemeth good in this

place to ende this third booke: In the fourth, which

shall follow, we will dispute of those affectes
which for the more part accustome to fol-
low vlers, and with these there

shall be set out the curations
of inward causes.

FINIS.



and to be to all the vices of the body in the same
order, and to shew how to cure them.

61

THE FORTHE

Booke of Galen, called

in Greeke θεραπευτικον, and in Latine,

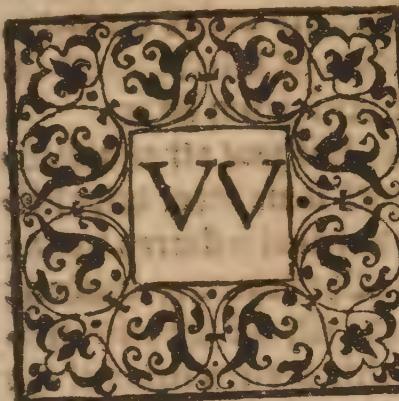
Methodus Medendi.

The effect of the same.

- 1 The right method of curing malignant & stubburne Vlcers.
- 2 What Vlcers be hard to be cured.
- 3 The method of curing an vlcer difficill to be cured, by the reason of the intemperancie of the flesh.
- 4 The curation of an vlcer, when as the part is exulcerate, with a tumour against nature.
- 5 The method of curing another affect, when as ill humours doe flow to the particle.
- 6 How a man may know in certaine diseases the originall cause.
- 7 The opinion of Thessalus in the curation of malignant vlcers.
- 8 That of time no indication ought to be taken, contrarie to the opinion of Thessalus.
- 9 The curation of malignant vlcers, according to the sentence of Hippocrates.
- 10 That an ill affect comming to the vlcer, ought first to be cured before the vlcer be taken in hand.
- 11 The curation of those affects that flow to the vlcer, according to the sentence of Hippocrates.
- 12 What indication ought to be taken of the scituacion and figure of the parts.

The

The first Chapter.



¶ haue said that there is one kind of disease that is called solution of continuallie, which cometh into all the parts of the bodie of mankind, howbeit it hath not one name in them all. For solution of continuallie in the fleshie part, is called an ulcer, in the bone a fracture, the Grækes call it Catagma, in the nerue, a convulsion, the Grækes call it Spasma. There be of the same kindes of Solutions, which the Grækes call Apospasma, Regma, & Thlasma. Thlasma in the ligament, Apospasma & Regma in the veines and muscles, because of anie violent stroke or grieuous fall, or anie other great motion. The solution of continuallie, called Ecchimosis, in the Græke, commeth most often with concussion and rupture. Sometime solution of continuallie commeth by opening the orifices of the veines, in Græke named Anastomasis. Also it commeth of that which is called of many Diapedisis. Other solutions of continuallie happen of Erosion, in Græke called Anabrosis. But it is a disposition alreadie medled and composed with an other kinde of disease that consisteth in the quantifie of the partes, as before hath bene shewed, when as we did intreate of hollow ulcers, which doe proceede of two causes, that is to say, of Erition and Erosion. It is manifestlie knownen by what meanes erition commeth. And if erosion abound inwardlie, it commeth of Cathochimia, if outwardlie, it is done either by strong medecine or fire, it behoueth then, as is said before, to take diligent heed, and discerne the simple diseases from the compound, for to a simple disease, a simple remedie is conuenient, and to a compound disease, a compound medecine. ¶ Also we haue said before, what method must be kept to cure copioue diseases, yet notwithstanding it is not inough to know

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know the generalitie of the said method, but to be exercised in all parts thereof. H[er]e[fore] then that in the same is needs by manner of speaking of sundrie particular methods, because that euerie kinde of disease hath his owne methode, then that which resteth of the curation of vleers, must bee performed in this booke, taking the beginning heere.

Guerie vleer is simple and alone, without other dispositions and affects with it, or it is with some other disposition, or divers, whereof some haue not onelie stirred vp the same vller, but hath augmented it. The other are, without which the said vleer cannot be cured. Of the we haue spoken heere before, we shal speake in this present booke of the dispositions which augmenteth the vller, in the which lyeth double counsaile of curation, that is to saie, either to take the said dispositions all wholie out of the bodie, or to surmount the incommoditie that aboundeth in it. The which thing may be easilie done, if the disposition be little, but if it be great, y vller may not be cured, but ill y same disposition be taken awaie. Wherefore we must diligently consider, what the said affects and dispositions be, and how many in number, in taking our beginning, as is sayd before. Guerie vller is by it selfe alone, or with hollownesse, y the flesh being subiect be natural, and that there be nothing betwixt the ioyning of the lips, that may let y conglutination therof, which oftentimes happeneth either by haire, a Spiders web, mattier, oyle, or such lyke things, that may let the ioyning together.

And these things are as Symptoma and accidents of the sayd wound, which if they be present, maye hinder the curation, but if they be not, they let not, but the disposition of the flesh, is cause of that which followeth. For with the same flesh, and by the same lips that were asunder are closed, and the hollownesse filled.

It behoueth then that the sayd flesh be naturall, because that these two things may be wel and commodiously made perfect. Then it is naturall if it keepe his owne tempera-
ment, which thing is common to all other partes, for it behoueth that the flesh subiect be wholie temperate, as well

to close the vlcers, as to fill them with flesh. But is that inough I priae you? Must not the bloud that commeth to it be good also, and moderate in quantitie? I thinke this trulie to be true. For that bloud which is corrupt, doeth so differ from adglutination and filling the flesh, as also sometime to exulcerate and erode the bodie. And if it be ouer-much in quantitie, it engendereth excrements in the vlcers (as we haue before spoken,) and hindereth the curation. And also there be threē kindes of vlcers which are difficill and hard to be cured. The first aboundeth by the vntemperature of the flesh, being subiect. The second by the vice & ill qualitie of the bloud comming to it. The third, of a great measure and quantitie of the said bloud. Dought not the division to be made thus or otherwise? That is to saie, the cause wherefore some vlcers are stabburne and difficill to be healed is, for the mistemperance of the flesh exulcerate, or else for the gathering of humors unto the ulcerate part. Yet againe the mistemperate flesh ought to be diuided into two differences. The first is, when h̄ flesh being subiect is out of his nature onelie in qualitie. The second is, whē with the euill qualitie it hath tumor against nature. The flowing of humours is diuided into two differences, that is to saie, into the qualitie and quantitie of humours. Sometime diuerse of the said dispositions are mixed toger-ther, and sometime all. But the methode for to cure them, ought not to bee giuen all together, but each one by him-selfe.

The second Chapter.



¶ If the distemperance of the flesh bee drye, moderate it with bathing and wetting in temperate water. But at all times that this remedie shall be vsed, the end of the bathing and wetting shall be till the particle come ruddie, and rise in a lumpe. Then cease the bathing and moisting, for if you bath it a-
nie moze, you shall close the humour againe that was lo-
sed,

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sed, and so you shall profit nothing. Likewise the moistening facultie of medicines ought to be greater than is accustomed in a whole part. If the flesh be more moist than natural habitude, you must haue regard to the contrarie, for the facultie of medicines in y case ought to be desiccative, and to vse no water. But if thou must wash the ulcer, take Wine or Posca, that is to say, Oxicratum, or the decoction of some sharpe hearbe. Likewise you shall coule the pride of y flesh that is too hot, and heat that which is too cold, you shall know such intemperatures, partlie by the colour, and partlie by feeling of the diseased patient. For sometimes they confesse they seele great heate in the particle, sometime manifold coldnesse, and so delight themselves in hot or colde medicines. And sometime appeareth rednesse, and sometime whitenesse. But to distinguish these thinges, it is not the duetie of this our proponed worke, in the which worke we shew not the method to know the affects, but to cure them, in such wise y by consequence of words, we bee come vnto the said methode, to knowe the affects. Againe let vs returne to our purpose.

If anie parts are ulcerate with tumour against nature, first the tumour must be cured. What ought to be the curration of all tumours, we shall saie hereafter. Presentlie we shall intreate of that which is ioyned vnto vnkind ulcers. But when the lips of the ulcers are discoloured and somewhat hard, they must be cut vnto the whole flesh. But if such affect is like to proceed, further deliberation must be had, least that which doth seeme to be repugnant vnto nature, shall be cut out, or in longer space to be cured, & without doubt in such a case it is good to know y patients mind. For some had rather to be long in curing, than to suffer incision, and other are readie to endure all thinges, so that they may the sooner be made whole. Likewise here shal be spoken of the ill iuyce which floweth to the exulcerate part, and in as much as it is a malignant and a wicked humor, it shall be spoken of hereafter in his owne place. When as therefore the humour which floweth to the ulcerate parts, is not farre of, nor doth abound in qualitie or quantitie,

titie, it shall be then conuenient to direct it, and to restraine the flure which commeth unto it, and also to coole the heate of the parts that be neare the ulcer. Furthermore, you must behold the ligature or rolling at the ulcer, and leading it to the whole part, as Hippocrates commandeth in the fractured bones. Also that the medicines that are ministred to the sayd ulcers, must be more stronger than they that are applied to a simple ulcer. And if the flure of humours wil not staine with convenient medicines, then you must seeke further the cause of the said flure, and take it awaie. If the flure come by weaknesse of the member that receiueth it, the sayd weaknesse must be cured. And such curations also shal be proper for the ulcerate part. But if the cause of the flure be through the abundance of y blood, or of the ill disposition of all the bodie, or of anie of the superiour parts, you must first take awaie the said caules. The weaknesse of the part, forth of which abundance of iuyce doth flow, commeth whole of the intemperancie, & not altogether. Wherof it followeth, that the ulcerate flesh is only intemperate, and not weake and fable, & sometime it chanceth both the one & the other. For the great intemperancie is y cause of the imbecilitie of y affected pari, the which intemperancie is cured as is aforesaid, in refrigerating the heate, humecting y dry, warming the cold, & desiccating the moist. And if the place be too colde & moist together, the medicines must be in warming & drying together, & so of the other intemperances, in putting away every qualitie y surmounteth by his contrarie. The reason is: Cuerie thing y behaueth it selfe wel, is according to nature, not only in liuing things, but in plâts, & also in al other things ther is an equality, which y Greeks cal Sunmetron, & without excesse of al vicious humours. For the thing where nothing can be taken fro or put to, neither anie part, or anie qualitie, it is all perfect in one equalitie: contrariwise, the thing that must haue taken fro it, or else somewhat added to it, is not in a naturall & perfect estate. Wherefore it is not possible to cure rightlie, but in taking awaie that which is excesse, & putting to it y which lacketh. In another place we must speake of y ouermuch or lacke of

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of things, but when anie qualitie is ouer much, it is necessarie that the other qualitie contrarie to him, overcome him againe, and the corruption of humors or intemperancie, be remoued in restoring the said qualitie that wanted, for in cooling that which was too hot, thou shalt restore that which lacketh, & diminish y which was too much abundant. Thus it is necessarie that the curation of the things that are put farre from their naturall habitation, by some intemperancie, be made perfect againe by thinges of contrarie vertue. And thus the flesh or anie part thereof, wherein is flurē of humours, because of weaknesse, ought to be made in this manner, (as is sayd before) and when the intemperancie is cured, then procede to the cure of the ulcer, first curing the intemperancie, as if it had come without the ulcer: By the which thing it is manifest, that all such curation is not proper to the ulcer, but to the intemperancie.

Likewise if anie flurē of humours happen to the ulcerate partes, as wel by the occasion of anie particular member, as of all the bodie, wherunto the bloud or anie ill humours doe resort, first, remedie must be had either to the particle that is cause of the flurē, or else to the whole bodie. Thus then we shall cure first the varices, that are often resorting unto the ulcerated place, before you cure the ulcer, and then afterward you may the easilier cure the ulcer. Likewise in them that haue a disease in the splene, or in anie other notable part, first it behoueth to cure the sayd parte, and then after to procede to the curation of the ulcer, howbeit none of the curations heereof is proper to the ulcer, but some other affects or dispositions, that either engendereth the ulcer, or that nourisheth and conserueth it.

The third Chapter.



At now I thinke it time to define that there is no indicatiō of outward, or (as they terme it) of primitive causes of curation, but the indication or curation to haue his beginning of the affects it selfe. But those thinges that ought

ought to be done particularlie, are found out either of that which the indication sheweth, either of the nature of the affected part, or of the temperature of the aire, or other like things, but to speake brieftlie, no indication may be taken of things that be not yet come. But soasmuch as we ought to know the affect, that is not manifest vnto vs by reason to wit, we are often constrained to enquire of the extreme and primitive cause. For this occasion the vulgar people supposeth, that the said primitive cause is Indication of curation, which is altogether otherwise. As it appeareth likewise in those, where the affect may be exaallie knownen. For if Ecchymosis, or an Ulcer, or Crisipelas, or putrefaction, or Phlegmon, bee in anie parte, it is a superfluous thing to enquire the efficient cause of these diseases, except they be remaining. For in so doing we shall cure that thing which is alreadie finished, and shall prohibite the efficient cause to proceed anie further. But if the said efficient cause which produced the effect, hath no longer biding there, then we shall remoue awaie the affect. For to put awaie the cause that is not there, it were impossible. For curation appertaineth to the thing present, as prouidence to the thing to come. For that thing which doth not now hurt, neither is to be feared that it will hurt haerafter, is out from both the offices of the arte, that is to saie, from curation and prouidence. Wherefore in such thinges there ought to bee no searching of anie indication, neither yet to cure, nor to prouide (as is sayd before) notwithstanding the knowledge of the primitive cause, is profitable to vs in things vniowen. Neverthelesse the Emperikes take sometime the primitive cause as parte of the course of the disease, that the Greekes call Syndrome, wherein they haue obserued and experimeted vpon curation, as in that that hath bene hurt with a mad dog, or venomous beasts.

Thus doth also some Dogmatists, which doth affirme to cure such diseases by experiance onelie, without rational Indication, for they take the cause primitive, as part of all the Syndrome and vniuersall course; but the primitive cause serueth nothing to the indication of curing, al-

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though it be profitable to knowe of the nature of the disease, to them that haue not knownen the nature of venomous beasts, by vse and experience, and thereof taketh indication curative, trulie the outward cause of curation beeing knownen, doth nothing profit to the indication, but to the knowledge of the present affect. For put we the case that we knowe that the venime of a Scorpion is of a colde nature, and for that cause, as of a colde thing, I take Indication for the remedye, holweit the case is suth, that I haue no signe, whereby I doe understand that the bodie is hurt of a Scorpion: it is manifest that if I doe knowe that the bodie is hurt of a Scorpion, that then I would inforce me to warme all the whole bodie, and also the part affected, without abiding for anie experiance, in taking mine indication of the nature of the thing. We haue declared in the booke of Medicaments, wherein it behoueth them to be exercised, that Will take anie profit of these present Commentaries, no such facultie can be foud without experiance. Truelie it shoulde be a gifte of felicitie, if anie hauing the sight of Litargerium, Castoreum, or Cantarides, soithwith to understand their vertues: For like as in all things is committed errore, as well by those that excede, as by those that lacke, so haere (as the Prouerbe is among the Greckes) this Thiapauson, that is to saie, they differ among themselves. Also they affirme, that the vertue of medicines is not yet knownen, and that after so great experiance, & the other that suppose and saie, that the saide vertues be knownen onclie by experiance. The first speakest vndiscrætly, if that be a thing imprudent, to affirme a thing impossible, & the other be altogether stupidous, sturdie, and foolish. But for this present time we will saie no more, because I haue spoken more plainlie in the third booke of Temperamēts, & also in the bokes of Medicaments. Neuerthelesse for the knowledge of diseases, some primitive causes are profitable, but after that the present disease is altogether knownen, then the cause primitive is totallie vnproufitable.

Now we haue declared that it doeth not become vs to meddle and confound both the doctrines together, but the

Emperikes

Emperikes ought to be spoken by themselves, and the rationals by themselves. We must now call to mind, because we haue purposed in this present Commentarie, to intreate of the doctrine Rationall, although to some things y we do saie, we doe not adde absolutelie that all be not true, but onlie after the sentence of the methodicall sext: but that every man ought to adde and reason that thing by himselfe. And at this time we haue said that there is no cause primitive, which is profitable to the Indication curative, although it serueth well to the knowledge of the disease. And we confesse that the cause primitive is part of the Syndrome, and of all the Emperikes course, that they cure all diseases by reason & by exerperience. But in all y we shall saie hereafter, it is not necessarie to adde such words. Then let vs returne to our first purpose, in taking the principall indication certaine and undoubtfull, whereof we haue also vsed heere before, as we haue said, that the disease y requireth to be cured, iudgeth the end wherunto the Surgeon ought to intend, and of the same all other indications are taken. Wherefore we haue begun to speake, that the said indication hath no manner of affinitie with the cause primitive: for put we the case that anie ulcer be come of a flure in anie part, then it is manifest that the sayde ulcer procedeth of corrupt humours, for nature is accustomed so to doe in diseases, when she purgeth the bodie, and sendeth all the corruption to the skinne, in such sort, that the skin is ulcerate, and all the bodie purged.

What is then the curation of such ulcers: certainlie as of other ulcers, wherein no corrupt affect or disposition is, which the Greekes call Cacoethæ. But if it be so, it is evident y no indication is to be taken of the cause which hath excised the ulcer, but if anie vicious humour remaine, some indication might then be taken of the saide cause, for otherwise it should be an absurde thing, y that which is no more remaining, shuld require curation, or if he shuld shew curation where there is no neede. Wherefore it is a strange thing, and wholie against reason, to saie that the indication curative ought to be taken of the cause primitive.

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And for because that the said Indication is not taken of the same cause, it is evident, that it must be taken of the cause present.

But what is such an Indication? forsooth if a man will properlie define it, it is a thing which appertaineth to prouidence, (which the Greekes call Prophalacticæ,) but if a man will abuse the word, it is called Therapeutica. But for as much as of the vlcers themselues, certaine be simple, and certaine be hollow, (if a man will diligentlie marke and consider) the curation of them is brought to passe in eschuing and foreseing those things which bee hurtfull unto nature. And when we woulde bring anie thing to good successe, wee had neede of Natures helpe, as in closing of an Ulcer, and regeneration of flesh, in the which things the chiefeſt care and regard appertaineth unto that part of the arte, which is called Prouidence, but it is called vulgarly healing.

And therfore this part of the art that is named Prouidence, is diuided into two kindes. The one is that which doth remoue awaie the disease present, the other which withstandeth the disease, that it maye not come to his falleſſe. Therefore the younger Phisitions heere doe not vnderſtand, that their diſputation and contention consisteth onely in names, wherfore if they were studious in things, they ſhould finde out that there were two diſferences of the functions and actions of medicine, that is to ſaie, the disease alreadie come, or to withstand those that are not yet preſent. Then there is no man but he wil confeſſe, that to cure or to heale, is no other thing, but to take awaie the disease that is preſent, whether it be done awaie by the worke of nature or by medicines, but prouidence is a thing that letteth the disease, that hee may not come, & truelie they which doe cure the ill humours which come to the vlcer, doe minifter the art of medicine by reason and methode, in purging and taking awaie those things which doe hinder the course of Nature. And these two manners of curing are properlie called in Greke Prophalactica, (for they let, as it was ſayde before,) that the filthie mattier engendereſſeth not

not in the ulcer, neither yet ouermuch moisture, which may hinder the curation.

The fourth Chapter.

 **I**t is but in vaine truelie, thus carefullie to striue about the name, but it is more conuenient (in my iudgement) to give some good method to cure the vlcers, such as I haue spoken of, as wel in the booke going before, as in this. But I doe much meruaile at the dulnesse of Thessalus, writing thus of the curation of vlcers, the which are called Cacoethæ. The communities of vlcers that continue long time, and that are vncurable, or els returne againe after the matter induced, be verie necessarie, in likewise as in vlcers that may not grow together & be closed, it must be considered what is the cause that leteth and procureth the saide growing together, the which cause ought to be taken awaie. But in them that renue þ ciccatrise againe, it behoueth so kþp the same ciccatrise, that is to saie, in strength, (for so we haue translated To metasuirinen) and in comforting the suffering member or all the bodie in common, and in ordering it, that it endure not lightly, by þ remedies appropriate thereto. And when Thessalus had propounded such wordes in the beginning of his booke of Burgerie, he wriþteth afterward more plainelie of this matter: The vlcers that endure long and may not be healed, or that renue and come after the ciccatrise, giue such indications, that is to saie, if they come not to ciccatrise, it behoueth you to let the vniþ and comming together, & to renue the ulcerate place againe. And after that you haue made it like unto a fresh wound, it must be healed as a bleeþing wound. But if the said cure profit nothing, you ought to mittigate the inflamation, & make as much diligence as you can. But the vlcers that come to a ciccatrise, and open againe in their accessions & exulcerations, you ought to cure them like unto þe, where there is a fresh inflamation, & afterward you ought to applie vpon the said ulcer a plaister

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of mittigative things, vntill the ire and scarcenesse be abated: after this is done, you ought to dresse the cicatrize, and then make the parts about it ware red, in wrapping it about with a Malagma made of mustard seed, or with some other medicament, that may change the said parts, & make them lesse subiect to diseases. And if they cease not with these things, you ought to haue cure of all þ body, in strenghtening it with diuerse exercitations, gestings, and vaccinations, in commanding þe that keepe him, to such things as these be: That is to saie, in manner of living, by diminishing or augmenting, by degrees, in beginning, & vomising, made by Raphanus. You shall also vse white Eliber, and all other thinges which we vse in diseases that be difficult to take awaie, which are subiect to reason and manner of living. This is the saying of Thessalus.

Now it is time to consider the Stupiditie of the man, (I saie the Stupiditie) if he thinke he hath sayde well, and the boldnesse of him culpable to saie nothing, and by this meanes supposeþ to deceiue the Readers. But tell mee Thessalus, what is the Indication curative that is taken of an olde Ulcer? Trutie I never found out curation of the olde Ulcers, nor of the newe, not by time, in what disease so ever it bee, but of the affect that I purposed to cure. But if we altogether regard time, as if the Indication curative were taken of it, the second daie we shoulde give an other indication than the third, & likewise to give the fourth daie another, then the fift, and so of the sixt, & all other daies following.

For by this meanes we shal no more consider the affect of the disease that we goe about to cure, and the Indication no more to bee taken of them, whereby we coulde neuer thinke of a straunger reason: howe then are the communities of Ulcers necessarie, that continue a greate while, seeing that the time it selfe can indicate nothing at all. For when an Ulcer is with erosion that commeth of all humours, we shal not take an Indication of it after foure moneths, but that which we haue taken at the verie beginning.

And

And for a truth, that I may not permit such an ulcer to abide so long time, but at the first I will take awaie the cause thereof. But I cannot conjecture what may shewe the time more than the number of daies, except Thessalus will saie, that to haue knowledge of such an ulcer, we must tarrie the time, but in such a case he sheweth himselfe altogether foolish. That is to saie, if he confesse openlie that he knoweth not the first affect, which hath inueterated the ulcer. Furthermore, he must plainlie also confesse the Indication curative to be taken of the disease, and the knowledge of the disease to be taken of other things. But bee it so, that time serueth somewhat to the disease, neuerthelesse the Indication curative is not taken of time. But to what purpose serueth it, if any Ulcer bee inueterate, to do away y which letteth the coition, & to renue the place which is pained. For thou foolish fellow, if for the maligne fluye which the Greekes call Cachoethæ, the lippes be affected in such sort, what shalt thou profit if thou doe cut them, before thou hast provided to stop the fluye? Trulie thou shalt but make the Ulcer wider than it is, as some doe that cure ulcers after the same manner as thou doest. For the cause remaining, which before made the ulcer hards and stonie, thou shalt doe no other thing in cutting awaie the lips, but enlarge the ulcer. For those which thou cuttest shall be made hard, & come again as they were before. Although that prudent Thessalus hath not added this thing, that the partes of the ulcer which are hard, stonie, and discoloured, ought to be cut awaie, but commandeth by an absolute sentence, that those thinges which hinder the closing of the ulcer, ought to be cut awaie and to be renued. But if trulie he had counsaile to take awaie the causes that hinder the adglutination of the ulcer, and that this reason were auncient and olde, I would not accuse him, for it is commanded almost of all the auncient Phisitions, which doe write of the curation of ulcers, by a certaine reason and Method, that those causes which doe excite the ulcers ought to be cut awaie, even trulie, as of all other diseases.

For trulie I do thinke it expedient, y the effient cause
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remaining, which exciteth the vlcers, ought first to be taken awaie. In other diseases, it is not expedient, but chieflie where the curation must be taken in hand, where the effi- ciente cause remaineth. And if the sayd Thessalus hath not spoken of the causes that let the conglutination, and hath onelie spoken of the lips (as he hath said afterward) it appe- reth that he is ignorant of more than he knoweth, of thos things which appertaineth to the curation of vlcers. But it is possible that this alone is the cause which hindereth the cure of the vlcer. And it may (as it is aforesaid) be the cause that intemperauncie, whitch is without a tumour against nature, be in the vlcerate partes, and also that it be ioyned with a tumour, the whitch doth not require that the lips should be altogether cut awaie. It maye also bee the cause that Varix, whitch is aboue it, or that the milt which augmenteth it, or some disease in the liner, and beside this, the weaknesse of the affected part be nothing else, but a ma- nifest intemperancie.

And besides this, a vicious humour in the bodie, which the Greces call Cacochimia, and the chieffest of all the can- ses which may be to the vlcers an incommoditie. Truelie great abundance of humours, which the Greces call Phle- thora, resorting vnto the vlcer, doeth hinder the curation. But if Thessalus be of that opinion, that the lippe onelie must be taken awaie, I saie, that of many things he know- eth but one alone, which is so evident, that the shepheards are not ignorant thereof, for if a shepheard sawe the lips of an vlcer, hard, flintie, wan, blacke, or a leadie coulour, hee would not doubt to cut it awaie.

Then for to cut awaie is an easie thing, but for to cure by medicines is a greater matter, and that requireth a true methode. Neuerthelesse Thessalus never knew howe the lips might be cured by medicines, for all men confesse that he hath swarred from this part of the art, and as he him- selfe hath shewed, it seemeth that he had neither experiance nor rationall knowledge of medicines, which is a mani- fest thing by the booke that he hath made of medicines, be- fore rehearsed. But of this one worke consequent, wee shall

Shall entreate of thole things which he hath not written well.

And now we doe intend with delsberation to speake of the curation of inueterate vlcers, of the which he hath before intreated. Certainlie it had bene better to haue called them Cachoethæ, and not inueterate, & the to declare their nature, disposition, and cause of their generation, and the curation of either of them.

And first to know the common curation of all vlcers, for as much as they be vlcers, of the which I haue written in the third booke, next after the particular and proper cure of either of them, afterward the kinde of the effient cause, as I haue spoken of in this present booke. And although Thessalus hath done nothing of all these things, yet he doth thinke that the vlcerate place must be renued, when it is made like unto a new wound, to cure it as a bloudie vlcer, what is he that is exercised in the workes of the Arte, that understandeth not euidentlie, that such a doctrine hath bene written by him that never cured vlcer? Is it possible that a man may cure an inueterate vlcer, as you may cure a bloudie wound, and after he hath made it lyke unto a fresh wound, shall it be in drawing of the vlcer together by rollers: or ioyning them by fitches: or neither by the one or by the other: but by conuenient medicines: What is he that knoweth not, that an vlcer called Cachoe-thæ is caued or hollow, seeing that it is made by corrosion? Is it possible (O sole and impudent Thessalus) that a caued vlcer may grow together, and be adglutinated, before the cauitie be filled with flesh: is not that to cure an vlcer as a greene wound: then hast thou thy selfe written in vaine, that hath taken indication to cure caued vlcers, not with closing, but with the filling of þ cauitie. But if every vlcer called Cachoe-thæ were not hollowe of it selfe, yet when it is made bloudie in cutting the lips awaie (as thou commaundest) then of necessitie it is made hollow, and requireth great space betwixt the lips: even in such manner that I cannot see how thou maist make them conglutinate together as a bloudie wound: for if thou assaie by

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soote and violence the lippes that are so sarte asonder; of the
cellite there commeth Phlegmon, which letteth the sayde
lippes so close together. The which thing I suppose, that
Thessalus wryter adeth not. For he saith after these words,
If the ulcer be not bound, thou must mitigate the inflam-
mation; for it is necessary that they be not bound, but be-
cause that the same is given of Thessalus, and that we passe
over so sone without any curios examination, it is evi-
dent to enrye one that he followeth not the communitie
which he himselfe hath given. For if we take that which
letteth, we shal take nothing of the communitie of in-
fierate ulcers, for as much as they be such. But put we the
case that it be so, and let vs try what followeth. Thessalus
wryteth in this manner.

The ulcer that commeth to a cicatrice shalbe cured, in
the excesse, an ulcer in such a manner shalbe cured as they
that haue bene lately greued with inflammation. Then
after, he saith, you must cause the rednesse to come to the
parts that are about it, by a plaister that he called reuula-
tive, which is made of mustard seede. What saist thou mad-
scole? if thy flux be bitter and hot, must the place be made
red with mustardseede, euuen in such sorte, that all the part
shall receive flux by the same medicine, that is to say, that
it be all ulcerate and red? For the oide wryters made the
parts that were weakened with abundance of colde hu-
mors, hot againe with warming of them, and making of
them red, but thou wlest rubification in all ulcers, yea and
that without making of any difference. And thus if the ul-
cer be not cured either by the weaknesse of þ part, or by the
making of the flux greater, þe thou turnest to another ma-
ner of curing. For after that thou hast inflamed the part
with Musterd seede, þ hast profited nothing, then thou tur-
nest againe to the curation of all the bodie. Yet as I sup-
pose in my iudgement, all the countries he ordered & esta-
blished, in such things, as well by reason, as by experiance,
that they know, that all the body shold be first purged of
those superfluities, before they dce minister any hot or sharp
medicines unto þ greued part. For all those medicines that
be

be hot, drawe vnto them from all partes of the bodie, lyke unto Venteris or bores, and if you doe not first purge the bodie, thou shalt leaue mattier to flow vnto y^e weake place, that may be drawen by the sharpe medicine, which thing both the Emperikes and also the Dogmatists confess, and also the amcient writers haue esteemed it so. For in as much as Thessalus hath made mention of them, it shall bee no straunge thing to alleadge to them as witnesses, that it is not lawfull to cure the eie well, before all the rest of the head, neither the head before the rest of the bodie. Such was the sentence of Aristotle and Plato, in the cure of diseases: likewise of Hippocrates, Diocles, Praxagoras, and Plistonichus, but Thessalus opinion is not so, but commeth first to the composition of Mustarsæd, and then he hath sollicitated and troubled all to bodie, without shewing of anie thing wisely.

For when as it is lawfull first to purge all the bodie, and then forthwith to feede it with wholesome meates, then Thessalus commeth, and beth for these thinges, vociferations, exercitations, gestings, and chaunge of living, by certayne circuities and actes, then he commeth to the vomite made with Raphanus, and for the whole conclusion, he doth minister Eliber. Trulie he himselfe doth promise to heale all diseases, even after this sort, verie easlie but I cannot understand how that anie hath bene cured after this manner, either in long space of time, or by vnypossible la- boar.

Now then like as we haue scene by vse & experience, put we the case that there be one to be cured of a maligne Ulcer called Cachoeth^e, put we the case also, that there is an other that is in good health, except a scratch of his arme, or of anie other place, by meanes wherof there is an ulcer or a pustule, then within a little while after there commeth an ich to the partie, and after the pustule is broken, ther commeth a disclosed ulcer, with vnguall fretting, & that such thinge be come in faire daies.

To this purpose let vs of Thessalus say, as were me in what manner we shuld cure such ulcer. It is al together Cacho-

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Cachoethæ, and therefore I will consider what is the disposition and affect of all the whole boode: for I will first finde out of what kinde of humour this doth come, as well by the Symptomata of the ulcer, as by the signes of the boode; then so sooth I will purge the said superfluous humor without tarrying anie longer, least the patient get anie disease stubburne or disobedient to be cured. But the sect of Thessalus, that obserue his preceptes, will tarrie vntill the ulcer be olde, because it may returne to the wonderous and meruailes communitie of inueterate ulcers, as if it were not much better to giue the communitie of froward ulcers, I doe not meane those that be veterate, shall make manifest the curation.

Afterward the said Thessalians would doe one of both these, either they woulde cut the ulcer, and make it as it were fresh, and so bring the parts to adglutination, or else they would first vse the Malagma that is made of mustard-seede, and if neither of these profit, they will haue their refuge to the Vociferations, gestations, and other exercitations, and also to the manner of living that chadregeth by circuities, and after they will moue vomit by Raphanus, and if the ulcer be not cured by such things, then they minister Eliber, and if the Eliber doe nothing profit, they send the patient into Libia for change of aire. Thessalus ought to haue added this word, after this excellent and singular curation of rebellious ulcers.

For of a truth the Thessalians stand in vociferations, gestations, and other like things, as if they shold cure the suill habitude of the boode, (which the Greeks call Cacexia) and not the vice of the humour (that the Greeks call Cachochimia.) Is it not meruaile if they confesse that they know not the ulcer Cachoethæ, as soone as it is made, and that they will tarrie till it be olde, and that often they vs siccatise, and open againe many times ere they vnderstand what they doe, and how they counsaile those that haue the leauers to passe the fit, which shall come the third daie, or not, they trulie haue verie well knowen the contemplation of the crise, and can forese by it the chiese increasing of

the disease. But what chanceth thereof most often truly it followeth, that the pacients abide in their beds, and consume through their default, which might haue bene cured the second daye. Of a truth we haue not onely seene this chaunes, once, twise, or thrise, but vi. t. times, and whē the first fit was past, we washed the sick persons that had the feuer, which thing we haue seene done of our predecessors & maisters. And consequently we haue suffered them to live without feare in their manner accustomed, as they y shold no more haue the feuer, whome wise Thessalus, whch invented the first dyet, that is to say, not to eate in thre daies, hath dryed and consumed onely through hunger. Then as I conjecture, he would feede them a little on y fourth day, and so nourish them by little and little, in such wise, that they y had but once the feuer, shold skant go about their customizable busynesse.

Truely he consumed his pacients alway in their diseases, the which truly very easely might haue bene cured. For when an ulcer dyd swell at the beginning, Thessalus did suffer it to runne a yeare and more, and taryed often so long till the said ulcer oftentimes produced cicatrice, when as before it might in fewe daies haue bene cured, and also he would often open it, to see if it were maligne and stubbornē to cure. Then after that he began the curation, he purged not forthwith y bodie, but first of all vsed his Magma of Musteriæ, and then his gestes, vociferations, & certaine manners of living, and then his vomit of Raphanus, and last of all Eliber.

What is this I praye you then so to linger a whole yeare? (Now by the living God) it were a great madnesse if we should prolong a moneth to know if the ulcer be maligne, and then take in hand the curation, when as the pacient in vi. or vii. daies, at the vttermost, may be cured. But what necessitie was it to speake of the communite of ulcers inueterate, saing that nothing may profit the curatio thereof? Truely it were god leauing the communite Indicatrice, to write of y curation of ulcers, I doe not meane inueterate, but such as be stubbornē and rebellious in cure.

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For sometime it happeneth that vlers and diseases be consumatis and stubburne to cure. Now be it Indication curative is not taken of this consumacie and rebellion, but it is the disease that geueth the first indication of curing. And of the first indicatiō, the remedies, as I haue declared, are found out. For the way to cure by methode, is y which we vse, in following the aunciet mysters, if so be that methode is a vniversall way, which is comon to all particular things.

Herein Thessalus fruly is beguiled, for he thinketh that all the knowledge of them, which doe any thing by methode, is very methode, which is not so. For it behoueth that he which doth any thing by methode, haue notice and knowledge in the like and unlike. Neuerthelesse the knowledge of like and unlike is not methode: for neither Aristotle, nor yet Plato, affirmeth that which Thessalus dare falsely alleadge. But now it is not conuenient to preue & confute such matters: wherefore I will returne againe to the Methode curative, and truely I will shew vnto you the principle of methode in all curations, and also I will declare vnto you how y way in all particular things is like, which leadeth from that principle to the ende. Wherefore, although in all diseases there seemeth a proper methode of curing, neuerthelesse there is in all things one comon gender, for it behoueth to begin alwayes at the indication of the disease, which we take in hand to cure, & then we must way and consider, if the cause which excited the disease, be alreadie ceased, or augmenteth the same disease. If the sayd cause be eased, then we must come to the methode, whereof we haue here declared: by the which methode thou shalt learne the remedies of an inflammation, and of a feuer, and also how I will shortly intreate of the curation of all diseases. For if nothing be done, thou shalt not take paine to enquire the precedent causes, but shalt begin onely at the disease. But if any thing be done presently, thou shalt take two indications of curation.

Now I cannot but maruell at the sect of Thessalus, not because they misse in such things; but because they vse these names

names, Dispatchies, Metasincrisis, imbecillities, firmitudes, & other such names. And if you aske the what such names meane, they wot not what to aunswere. Also if you aske what that signifieth, which they call in all inuerterate blisters, in Greeke Metasincrinemten texin, they aunswere neither prudently, nor yet with consideration. If so be that it were an auncient name usurped by any of the greekes, peraduenture by these things we may understand what things they haue written, and for what intent they haue spoken the same. But because it is a point of their folishnesse, & impudencie, to saye that it is come of the Hypothete of Asclepiades, like as their other decrees, therfore it were a thing most conuenient that they interprete their owne dreames. From whence there is a notable saying among the Greces: Sincrinestai, Τα σοματα, cai Thiacrinestai, which meaneth thus, mingle and deuide bodies, as though it were lawfull to usurpe such little bodies, which they call Atones, & pores, passages indiuiciable and vacuate, or finally the insensible and inalterable things to be the first elements, euen as they truely doe dayly usurpe. Furthermore, Thessalus in his canon, when he confirmeth the principles, addeth something beside that, which was written by Theonison, & Asclepiades, & as far as he understandeth, he wryteth not obscurely, but he hath not imitated Asclepiades, altogether in Simitry: that is to say, that health consisteth in competēt and conoeration of small cundites or passages, and that curation is no other thing, but a returne to the first simitrie, or conodesratio of the said cundits. But Thessalus supposeth y all the state & condition of y said cundits must be changed, & by this opinion doth procede the name of Metasincrisis, which may signifie in effect Metaporopoielesos in greke, y is mutatio of the state of smal cūdits & pores, but it did not become him to vse y names of dogmatists in place where he cōmaudeth to eschew the uncertaine & darke names.

Then his disciples ans wereth, y he must not be hard as a dogmatist, whē he vleth this name Aphelos in greke, that is to say simply. For of a truth, some of his disciples are accustomed to defend him in this manner, in reuocing vs to

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another name that is Aphelian, which we transtlate simple-
nesse, the which name truely I cannot tell what it signifi-
eth. For if he send vs againe to another name more foolish,
which the Grekes call Vioticos, the which as they expound
doth signifie likewise so vnto the common people: truely it
were as god to say, Aphelos not exactly or well, but with-
out Arte or knowledge, for they which be of speche most
lightest, vse names of artes, vnder some sense, that hath no
foundation, & when they are demanded what they meane,
they know not. The which thing those Thessalians confess
to be their manner and custome; when we doe obiect any
thing against them. And for a truth, they will also confess,
that they vnderstand not perfectly, what Metasincrisis is, if
it be spoken of the mutation of the sinal cundits, which the
Grekes call Poropoia, in dede it should haue some vnder-
standing, but yet many wayes fruolous and foolish. For
our bodies doe not consist of little bodies called Atomes, and
of little passages, or pores: but if this were true, it should
not be possible to shewe in what maner, musterd might
change or alter the state of the same pores, & if any of them
should shew the truth, yet we would not agree vnto their
apparent communities: therefore lette them not vse these
names, neither let them hinder vs no more in our matters.
For it is lawfull without the name Metasincrisis, to say in
other wordes the curation of inusterate vlcers, as the Em-
perickes doe.

Also we haue declared in y seconde booke, how they talke
of this word Atonias, that is to say, imbecilitie, & yet know-
not what it meaneth. For if they vse this name as the
Emperickes do, then it should signifie nothing else but that
the actions are not kept: for if they say that certaine facul-
ties, doe gouerne living creatures, which we & all the an-
cient writers doe affirme, but yet notwithstanding they re-
pugne against the precepts of Asclepiades, & also they pro-
pound uncertaine things, to the which the autho:rs doe not
agree: they touch the truth a little, yet they command to
eschew it.

But

But tell me truce Thessalus, what meaneth this wordes
Metasincrisis? if thou saie that it betokeneth to change the
pozes, thou art deceived, and supposest vncertaine thinges.
But if thou saist that it is a great matter to cure the par-
ticle grieved of the bodie, as the man, thou saist no more thā
the Emperikes, except the name. For they doe knowe that
men are made whole by medicines, but they know not the
cause or reason, by what meanes the remedies restoreth
health. For none of the Emperikes can tell, if the facultie
of the medicaments chaungeth the pozes, or if it maketh a
Simitrie, or if it altereth the qualitie of the Patients par-
ticle that is grieved. Howbeit the Emperikes are discrete
men, if they saie that they know onelie one thing, that is to
saie, if they haue noted and obserued the times, how vtilitie
hath followed, when the medicament of mustard hath ben
ministred to such vlers, and in what time. Neuerthelesse
they speake not of inethod, neither yet repugne against it,
neither be displeased with the notise thereof, nor dispraise
the ancient writers, neither Hyppocrates, but rather praise
him, and affirme that he hath said all thinges well. But
Thessalus doth not onlie despise Hyppocrates, but all y other
auncient Phisitions, neither doth he understand y he hath
written all the precepts of rebellious vlers, without rea-
son, emperiklie. For if he had written them well, then it
should haue bene counted a worke most profitable. But it
appeareth not y he hath done so, seeing that he peruertereth y
right order of remedies, and vseth his remedies to the grie-
ued part, before he hath prepared the bodie. For this is an
argument of great ignorance, seeing y almost it is a princi-
ple in Chirurgerie, that all the bodie must be purged of the
enill excrementes, before anie strong medicine be applyed
vnto the affected parte. For who is he y will iudge either
by reason or experiance, for there is no other third thing to
iudge by, in what art so euer it be, nor in anie part of life, he
shal finde y it is agréable to reason, for a man to minister
strong & hot medicines to anie particle of the bodie, before
he hath purged the bodie of all anoiance, & prepared y same
to health; for the said medicine draweth the excrements and

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superfluities from all the bodie, like as boring or Venesolis doth, & it doth so fasten to the affected part, that it may be scarcelie remoued. Therefore it must be asked of these Thessalions, frō whence this opinion cometh to Thessalus, to write fables concerning the curatio of rebellious vlcers, seeing that none of the Emperiks, nor yet Rationals, haue written so before this time. For neither Thessalus himselfe, neither anie other of his sect, dare affirme, that the order of such remedies, either doth agree with experiance or reason. For neither can they giue Indication of time, neither yet of the affect of the disease. Yet so; all that, Thessalus is not all together ignorant, because he iudgeth, that the cause y hindereth the ciccatrise must be considered and taken awaie, & because also that he iudgeth, that this must be done not onelie in vlcers, but also in all other diseases, (as the ancient writers do admonish.) But they ans were nothing to the purpose, for they saie alwaies, that we do not vnderstand them, as if they knew perfectly the thought of Hippocrates, and of all the ancients. And they affirme y Thessalus hath a good opinion, when he saith, that there is a communitie of inueterate vlcers, & that Hippocrates vnderstood it so, in his booke of Ulcers, which writeth in this manner. It is profitable that the bloud doe flowe continually from the inueterate ulcer, when so euer it seemeth needfull. It were not farre from my purpose, if I should speak of the iudgement and opinion of Hippocrates, though I haue not promised y I would so do in this place. But that which I will saie, shall be of the interpretation of the wit & knowledge of the auncient Phisitions, the which fruclie as yet haue given no sect, but studying with simple & pure minde, to inuent some thing profitable to mans health. It is well perceived therfore, that they haue found some thing by reason, and some thing by vse and experiance. Then dyd they write their inuentions, many times without giving reason thereto, and sometime they did, and if they did giue anie reason, it was to profit the readers. For if they intended to be profitable to their successors, and when as they knew reason of inueting things, then diligentlie they set it forth,

and

and where they thought it obscure, they thought it superfluous to rehearse, and therefore let it passe. Now it is well knownen unto all men, though I hold my peace, that the ancients haue loued no verbositie. For that cause afore recited, not only Hippocrates, but also all y other ancient Phisitions, sometime not making mention of the middlemost, speaketh of the third thing. For if the first be a signe of the second, the third of necessarie must followe after the second,

And thus oftentimes omitting the first and second, they speake of the third. I haue oftentimes declared how the ancients, and chieflie Hippocrates, haue written after this manner. But he that will know and perfecclie understand the maner of curing, ought to be exercised in their stile and manner of interpreting. For this I will intreate of y which I haue purposed.

The fist Chapter.



¶ those Ulcers, which (after medicines to them ministred) be not cured, those the Phisitions cal in Greke Cachoethæ, but we cal them maligne and rebellious to cure. But we haue spoken in the booke aforesaid, what the curation of vicers is. Therefore in these kindes of ulcers that be maligne, we may vse these names indifferenlie, that is to saie, we call them Cachoethæ, inueterate, or Diuturnus. In like manner the affect of the disease calted Cachoethæ, that is to saie, stubburne and rebellious to be cured, that maketh some thing for our purpose to know, neuerthelesse the saide diuturnitie of the saide ulcers, because they come againe, or be of long continuance, & ware olde, haue no conuenient indication of curing, but that must bee considered, because the ulcerate part is ill affected, that ill affect bæing once knownen, the cure is manifest.

But thou wilt aske, how can this be done? trulie if thou wilt heale the ulcerate part affected, thou must first take awaie the abundance and corrupt vicious humors from all

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the bodie: for in cleansing awaie the same, the diurnitie is taken awaie, but the finding out, which is profitable to vs, commeth not first of the diurnitie, but of the ill disposition & malignitie of the humour, by meanes whereof these thre things following, must chiefly be considered, that is, the signe, the affect, and curation. The signe is the diurnitie or continuance of the ulcer, the affect, is the vicious humours repairing to the ulcer, and the curation is the taking awaie of the saide humours. By this meanes you shall finde that the auncient Phisitions manie times after the first, made mention of the third, leauing the midlemost, as Hyppocrates did, whē he said, it is vtil to cause the bloud to flosse out often of iniuerate ulcers. But it is inutile, that the indication curatine should be taken of the diurnitie of the ulcer, but of the ill disposition of the bloud. For a little after he saith thus: the vice and euill bloud hindereth greatlie the cure of the said ulcers. Also putrefaction of the bloud, & all shings that commeth by transmutation of the bloud, letteth also the curation of the sayd ulcers. And afterward he speaketh of ulcers that come not to a cicatrice: The ulcers trulie (saith he) may not be closed together, if the lips and partes that are rounde about, be swart or blacke, with rotten bloud or Marises that causeth the flure, if you cure not the sayd partes that bee about it, they will not come together. And afterward he writeth of the cure of Marises, and then maketh mention of the purging of all the bodie, as well in woundes as in Ulcers, where feare of daunger or putrefaction, in Greeke called Sphaselos, doth remaine, and besides in Ulcers called Herpes and Esthioninus, that is to saie, which doe erode and easie the skinne. And thus Hyppocrates is wont to call those ulcers, after this sorte, wherein anie ill humour doth cause erosion. And thus when he speaketh of them that ensue, he saith in such wordes: In euerie Ulcer whereas chanceth Crispelas, all the bodie must be purged. And finallie, if you reade diligentlie the booke of ulcers, you shall finde that he taketh Indication alwaies of y affect of the disease, & if he haue anie consideration of time,

it is onelie to knowe the affect. And that it is so, you may know it in the beginning of the said booke, which concludeth thus: You may not minister anie moist thing to Ulcers, what Ulcers so ever they be, but wine. Then sheweth hee the cause, (and saith,) Drie Ulcers are nærest to health, and moist the contrarie, then after he saith, it is an Ulcer for that it is moist, but if it be dry, it is whole. Therfore in all his cure, in as much as he hath constituted the end of al the cure of Ulcers to be drynesse, it ought to be considered. Then he findeth out the particular thinges, admonishing vs manie times of the same end, writing in this manner: Eueris wound that is diuised with a cutting Instrument, recei- ueth medicines in the beginning that ought to be applied to rawe and bloudie wounds, the which Medicamentes in Greeke is called Enaimon, which is, dryning, and letteh the wound to come to suppuration, for it is more drier by the reason of the bloud which floweth out of it. And agayne Hippocrates sayth, All Ulcers that are well purged, they come sooner to drynesse and cicatrize, but if anie superfluous flesh do grow, it is by the reason of some contusion. And againe he saith, if that anie of the wound cannot consode together, the moistnesse is the cause thereof. In all these sayings, Hippocrates admonisheth vs of the first Indication curative of all Ulcers: for of a truth, the curation of an Ulcer, for as much as it is an Ulcer, is moderate drynesse, whereof the demonstration hath bene gauen in the booke going before.

For the curation of an Ulcer that is coniunct with ano-
ther affect, whereof the cure ought to procede, is not like to
a simple Ulcer, for the first curation of such a one as is con-
iunct with anie other affect, shall begin first of the same af-
fect, and then at the Ulcer. For if there be either Phlegmon
or swart coulour, or Ecchymosis, or Erysipelas, or Oedema,
in the Ulcerate part, first you must begin the curation, at
one of the sayde affectes. Neuerthelesse all men knowe
well, that sometimes these Ulcers are not well cured,
but are made greater, for that the partes round about the
Ulcer, is affected either with Phlegmon, either by brusing,

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either with some other tumour, which should have ben first taken awaie, before you had proceeded to the cure of the ulcer. And for a certaintie, it is not possible to heale the ulcer, if the place where these be, be not first cured. And therefore Hippocrates putteth vs in memorie of thos things which he hath spoken of in the beginning of his booke, and also of thos things before especified, and of thos that be present he writeth thus.

Euerie wound that is diuided with a cutting Instrument or sharpe pointed, receineth Medicament called Entomon, and also a medicament desiccative, that may let the filthie mattier. But if the flesh be confused or cut with a blunt weapon, remedie must be givien in such wise, that it come soone to suppuration. For in so doing, it shal be the lesse molested and grieved with Phlegmon. And also it is necessarie that the putrified flesh, which hath bene confused & incised, come first to suppuration, and afterward new flesh to be engendered. By these wordes Hippocrates sheweth manifestlie, that all the affects of the ulcerate partes ought to be desiccated, except thos where Pus will sodainely breede. And so he going forward, saith, that Pus commeth through some putrefaction. Furthermore, that all putrefaction commeth through moistures and heate, and therefore the Cataplasmes made of Barlie meale (seeing that they are hot and moist) we will minister it to all diseases, where it is expedient to engender Pus, for the Barlie meale with water and oyle, and likewise bread with oyle, or a somen-tation of much hot water, or $\frac{1}{2}$ Malagma, called Tetrapharmice, and to conclude, all things that moist and heat, engender Pus. And if in the parts where Phlegmon is, there ariseth pulsation, in such wise, that there is no hope of the curation of the said parts, without Pus or suppuration, all the auncients trulie applie the said medicines, and not before. The which thinges Hippocrates sheweth plainly in the wordes before rehearsed, whereby he commaundeth to vse drye medicines to the wounded parts, where there is confusion, but they that be with contusion, must be quicklie brought to suppuration.

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Moreover, when he saith, that all vlcers which be not wel mundified, & begin a gaine to increase, in them there groweth superercent flesh, but those that are mundified as they ought to be, cometh soone to cicatrize, for in the there groweth no superfluous flesh, except there be contusion. Of a truth, when he speaketh of contusion, he calleth to mind that which he hath said before. That is, all vlcers require drye medicines, except those be contused. For if you doe applie to the parts where as Phlegmon is, a Cataplasma that is hot and moist, it is not done by the first and principall reason, þ is as a remedie to the affected part, but to mittigate the accidents. For the remedies of Phlegmon are of desiccative vertue. Harken now what Hyppocrates saith: the Cataplasmes for Oedema and Phlegmon, ought to be made of Verbescum sodden, the leaues of Trifolium, & the leaues of Piretron and Polium sodden. All these medicaments haue vertue desiccative, as we haue made mention in the booke of Simple Medicaments.

And to be shoxt, the curation of the parts where Phlegmon is, is done by kinde of these remedies, which doth remoue altogether the affects. And if the said remedies haue left anie thing remaining that will come to suppuration, it is needfull then to haue another medicine which is more strong, to make it sooner to come to suppuration, or if þ skin that be about be thin, and that thou wilst that the Patient shall be sooner eased, you must make incision. The taking awaie of Phlegmon, is by mittigation of Barlie meale, & not curation, for that figheth onelie against the disease, but of these differences we will speake haereaster at large.

Now I thinke we haue manifestlie shewed, how that Hyppocrates hath commaunded that all vlcers shall be desiccated, and that he hath confirmed it to be the proper end of curation. But now in as much as the indication is taken of the affect, and not of time. If anie desire to haue greater perswasion, let him diligentlie reade all the Bookes of Hyppocrates, that he hath written of Vlcers, for he shall persualie understande, that theris one Indication generall of all Vlcers, which we

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haue shewed in the booke precedent, and there is no Indication to be taken of time, but of the affectes of the vlcers, as Phlegmon, and other such like accidentes, as before is espe- cified. And seeing now we are come to the place to speake, it is a thing most true, that Hyppocrates hath bene the in- venter, not onelie of that which we haue said before, but also of all other things that are to be knownen, to him that wil cure an vlcer well. It appeareth trulie that he hath inuen- ted the reason and the manner to cure simple vlcers, and also the kindes of the affectes which consist in drinessse. For either the ill humours resort vnto the grieued part, or els they resort no more vnto it. If they come no more, then it is requisite to helpe and succour the grieued parte, that is, if it be pale, blacke, or red, it must be scarified, that the euil bloud may come forth, then afterward because that I may vse his wordes, you must laie thereon a Spunge more dry than moist. For I doe thinke, that there is no person so ig- norant, but will thinke y a drye spunge ought rather to be applyed than a moist, and also to vse desiccative medicines. And then if it be requisite for to dralve bloud againe, doe as you haue done before, vntill the time that health be alto- gether recovered. And if the lips of the vlcer appeare hard and stonie, they must be cut awaie, the whiche thing is spo- ken haere.

But if the vlcer that is round, be somewhat hollow, you must cut it according to the roundnesse which is swollen, which swelling the Greekes call Apostema, either all the roundnesse, or as much as necessarie requireth, according to the length of the member. Also it is written of all Tumors against nature, that are ioyned with an vlcer, howe they ought to be cured: Likewise of the Varises, for they be the occasion that the vlcers be so stubburne, and hard to be cu- red, if that anie humour of the said Varises do repaire vnto the vlcer. And in like manner when the flur of an humor commeth from all the bodie, he commandeth that all the bodie shalbe purged, without taking anie indication of time. Trulie it were a ridiculous thing that so meane and con- trarie Indications shold be taken of one communite. For

put

put we the case, indications to be taken of tyme. But if we graunt that time giueh a certaine indication, it is necessary to aske what indication it giueth, and comprise it in a summe, as Thessalians doth, which taketh indication of a bodie that is bound, that that may bee vnloosed againe, and that bodie that hath a lar, is to bee stopped. Likewise in vlcers that are filthie, mundification is to be required, and those that be holow, to be filled with flesh, and those that be equall to be cicatrized, & that which hath superfluous flesh, to be taken away. Thessalus himselfe is autho: of these: but now let him shew that ther is any indication proportioned to the time of the vlcer, as there is in all these that we haue rehearsed, which is not possible for him: for he biddeth that they should be cut, and a Malagina, made of Mustardsede to be applied vnto it.

I praye you what reasonable indication hath he taken now of time, which taketh and usurpeth this vaine woord Metasir.crisis, and after that he prouoketh vomit by Raphanus, and then when he findeth no other remedie, he vseth Eliber, and when these nothing profit, he sendeth the pacient syke a wyse Phisition into Libia, for chaunge of ayre, the which things shal be more plainly spoken of hereafter, whē we shall shew that indication in what disease so euer it be, shall be taken of time. Yet for all y: it shall be good to know the diuertunitie of the disease.

The sixt Chapter.

But I wil returne to Hyppocrates, whome I doe greatly maruail at, not onely for his diligence, but also for al other things, & chieflie for that he hath not forgotten that which is to be considered of all Phisitions as touching the indications of all diseases. That is to say, the indication which is taken of the greatness and magnitude of the affe: which not onely the Methodicians haue permitted (this is to be maruailed at) but also many of the Rationales, ye: , and of the Emperickes, although it

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be after another sort. For when they say that they haue considered the euacuation in the course of the bloud, they confess then manifestly, that they haue no regarde of other things that appere in the affected part, for to come to such euacuation. But I doe not say thus, that purgation is euacuation, the which is no indication of the course of y bloud, but for bicause we must sometime haue consideration to the letting forth of bloud, although there be no course of bloud present, which may flow to y greued part: for when the disease is very strong, there is none which understandeth the arte of medicine, but will let bloud. And truely the Emperickes themselves, let bloud when any is fallen from an high place, or when there is any part sore brused & hurt with any wound, though the pacient were whole and sound before, and without superfluitie of bloud. By the which it appeareth, that it is not the flowing of the bloud to the affected parte, which giueth indication, but the magnitude and vehemēcie of the disease & the force of y streghes, excepting yst from our falke, chldren. As for example. If a man be whole and sound, and without any maner of hurt, and hauing abundance of bloud, it is not necessarie because of his abundance to take his bloud from him. For there is no indication to be taken of the bloud, for because the man is whole, for to such men fassing doth profit, & small eating, and sometime Purgation or bathing and Frications may suffice. Letting of bloud is not necessary to such, as y Emperickes say.

Likewise Purgation is not good in the onely abundance of humours, for even as letting of bloud is done either for abundance of bloud or for the magnitude of the disease, so is purgation given either for the abundance of ill humours or for the force of the disease. As touching letting of bloud we haue spoken of in another booke, and shall doe againe hereafter. But in this present booke I will speake of purgations, for they that be diseased, require them, not onely because it doth euacuate the noysome and superfluous humours with the which the boode is griesed, but also pulleth forth and clenseth the excrements within the boode.

And

And for this cause Hyppocates as well in his other works as in that he hath written of Ulcers, considereth the blemencie and strength of the disease, whereof he taketh Indication of purging, and sayth thus.

Purgations of the bellie is profitable to many Ulcers, and also to woundes of the head, of the bellie, and of the ioynts, and where there is daunger of the rottennesse of the bones, or where witching behoueth in woundes, or where erosions bee, or where Herpis & other affects be, which hindereth the curation of Ulcers, and also where rolling must be vse.

By these words it is apparent cruelie, that Purgations are profitable both to woundes and Ulcers, at all times when they be great and grieuous. For not onelie the sayd affects, but other bee made great and grieuous, thre^e manner of waies, that is, either through the excellencie of the afflicted part, either else through the greatnessse of the affect, or else because the said affects are Cacoethæ (that is to saie, hard to be cured.)

Hippocrates hath made mention of all these thinges particularlie, when he dyd intreate of woundes of the head and bellie, and of the excellencie and dignitie of hurt parts. I thinke it is manifest to all men, that he must bee vnderstoode, not onelie the lower bellie, but also the superiour, for in diuiding the Trunke of mannes bodie, which is betwixt the necke and the legges, is two greate capacities.

The first is contained vnder the Thorax, and aboue Diaphragma, and the second vnder Diaphragma, vnto Os Pubi, or to Peritoneum, which couereth the inwarde parte of the bellie. And for certaine, those woundes which hath pearced within the Thorax or within Peritoneum, is verie dangerous, chiefelie if anie of the inward parts bee wounded. Likewise there are verie fewe, but they doe know that the woundes of the ioynts are Cachoethæ, and are harde to bee cured: Which thinges the Emperikes vnderstand onelie by experiance, and they that haue studi^d, and haue attained to the knowledge of mannes bodie, understand.

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understand these thinges by the nature of the hurt parte. For in tendonie and sinnowie parts, where bones are void of flesh, there is great daunger of paine, waking, and priuation of rest, and also of conuulsion. Such woundes as these be, and such as be stitched, that is to saie, thole that are so great that they need stitching, or at the lest, of binding or rolling, requireth purgation.

We haue declared in the last booke, that all the greater wounds ought to be ioyned together, either by stitching or by binding. Likewise the vlers where there is daunger of corruptiō of the bones, are oftentimes ioyned with great inflamations. Also they that proeide of ill humours, bee Cachoethē, and with erosion. Also Herpetes come of choleric humours, and all other olde vlers come of such like cause. Wherefore in all the vlers before espcified, Hippocrates commandeth to purge by the bellie, and afterward he addeth these wordes. In all vlers whereto Erisipelas is come, the bodie must be purged in that part most profitable for the vler, so that the purgation be made either by the upper partes or else by the lower, which difference he hath set forth in the booke of Humours, where he commandeth to tourne awaie the humour to the contrarie parte. As for example. There is a great flux that commeth to one part of the bodie where there is an vler, it behoueth to make another in the contrarie parts, and thereds he speaketh in the said booke.

Wherefore if there be as yet a great flure which doth runne to the sore part, we shall make reuulsion to the contrarie part: that is to saie, if the vler be in the upper partes, by purging downward, and if it be in the neather partes, by purging the upper ventricle. But if the flure bee nowe stopped in such sorte that is fixed in the member, it is expedient to drine it out by the next partes, seeing that the passages be the next places, seeing that the accesse and attraction of purging medicines is more easie and prompt, to remoue those things that be neare, rather than those things that be farre of, the whiche reason belongeth to another part of the art, which entreateth of purging medicines; therefore

hære

hereafter it shall be declared and made perfect.

Now I will shew the force, or if you will call it the magnitude of the disease, to be appointed for a certaine indication of taking away bloud or giving purgation. And also that Hippocrates, was the first inuenient of the sayd indication, I will speake in the bookes following of diseases, and in this booke I will speake of vlcers. I haue alreadie spoken of Purgations. For seeing that every disease is greevous thre maner of wayes, it is either for the excellencie and noblenesse of the part, or for the magnitude of y affect, or for the frowardnesse of the same affect, called in Greke Cacoethia. Hippocrates hath made mencion of all these things where he speaketh of Purgations. But some perchaunce will say, How then doth not Hippocrates, counsell vs to take away the bloud for these causes aboue espcified? By my iudgement he commaundeth them thus, but in few wordes, and that not without demonstration, as he and all the auncients were accustomed to doe. Thou shalt understand that it is so, if that thou wile reade againe his wordes, that are these. In every fresh wound, except it be in the belly, it is expedient to let bloud flow out of it, more or lesse. For by that meanes the wound shall be lesse greevous, the inflammation lesse, and all the places about it. But if thou shalt remember hereafter those wordes that he wryt when he did entreare if vlcers and also those thinges that he hath propounded in all his other bookes, that is to say, how that a Phisition ought to be an imitator and follower, not onely of nature, but also of those things which shalbe profitable, when they come to their naturall state. Then thou shalt plainly understand the minde of Hippocrates, and also how that bloud ought to be drauen when wounds be great: but if out of such wounds bloud doth not flow, especially when as it is a thing most conuenient, then thou must adde and supply those thinges that be needfull and necessarie. The matter that followeth, he conioyneth it with that which is abouesayde.

Also it is profitable that from inueterate vlcers, bloud doe flow, and also from the parts which are about them.

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But so;asmuch as he hath said before,that bloud should flow from every greene wound, except that he made mention now of inueterate vlcers, it would seeme to some that he dyd entreate onely of greene and fresh wounds. Therefore he did well adde this, (that is to say) how that it is a thing most meete to draw bloud from inueterate vlcers. Wherefore now seeing that the doctrine which we haue taken of him is true and firme: that is to say, how a flur beginning at the contrary parts, ought to be drawen, & how that which is alreadie fixed in the partie, ought to be purged, either from the payned part, or from the part next unto it: therefore it is now easie for vs to conclude of the defraction of bloud, how that in the beginning it ought to be done in the part farre of, and then in the vicerate parts.

Furthermore, if you doe adde vnto these which I haue before spoken, how that Hippocrates, couiselleth to evacuate the superfluous humour, and that defraction of bloud ought to be vsed when it surmounteth, and that a medicament ought to be giuen, which hath vertue to purge humours Chollerike, Melancholike, and Phlegmatike: Yet haue in remembraunce all these words, how that none of them is the curation of vlcers, no not so much as of an vlcer, but rather of Cacochimia, that is coniunct with the vlcer, or of Plethor, or of Phlegmon, or of Herpis, or other like dispositions: Neither yet be not forgetfull of this thing, that is to say, that none of the accidents of the vlcer giueth such proper indication, as magnitude. In the booke precedent, we haue intreated of vlcers, wherein we haue declared all the differences of vlcers, how many, and what they be, & what is the indication of either of the. Howbeit, I haue not spoken in the saide booke, how the indication of purging is taken of the vehemencie of the disease, because it should not be to much prolixie & demonstration. Neither in the saide booke, I haue connired the curation of all the bodie with the vlcers, but yet I haue declared in this present booke, in as much as it was agreeable and vtil for my purpose.

The

The seauenth Chapter.

At the firme and perfect demonstration of this kinde of Indication, which is taken of the disease, shall be shewed heereaster. In like maner, the indication which is taken y^e behemencie of the age, & that which is takeⁿ of purging humours. Likewise the Indication which is taken of the afflicted parts, shal be declared in the booke which follow. But as yet we haue onlie made mention of the curative Indication that may be taken of the nature of the said parts, that is to saie, of temperance & substance. But trulie we haue nothing touched the Indication, which is taken of the scituacion & figure of the partes. Therefore we will speake of the indications that be proffitable for the curation of Ulcers. The part trulie that hath sharpe and quicke senses, ought as much as is possible to be cured without dolour or paine. But the Anodon of such remedies is spoken of in the Booke which entreateth of the simple medicaments.

But he that hath but small senses, and those that be not quicke, may (if the disease require) suffer strong medicines. But we must haue regard and consideration to the strength of the principall member, whereof we will more copiouly heereafter declare, when as we shall haue occasion to speake of Phlegmon. But if it be not a principall member, surelie without daunger you may minister unto it such medicines as mittigate and asswage, the Greeks call them Calastickes, whereof we will plainlie and more at large declare heereafter. At this present we will declare the indication which is taken of the scituacion and figure of the partes, and then we wil finish and conclude this fourth booke. For this cause haue we excogitated and inuented certaine medicines that must be giuen to him that hath his ventricle ulcerate, the which medicines must be dronken at once, but to him that hath his thoate ulcerate, they must be ministered at

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at sundry times by little and little, because of the passing which bringeth great utilitie to the ulcer, neither they must be ministred so, & in such case, as to him that hath his ventricle ulcerate.

Likewise we haue declared by the situation and figure of the laid part, that such medicines ought to be made grosser and thick, & more clammy than the other, because that the throte is a passage of things that is eaten and dronken. And for that cause remedies which may conioyne & cleane on euerie side of it, is most conuenient, and not such as are thinne and easie to slide away. For the thicke are alwaies about the parts, and the clammy doe cleave vnto it. Likewise ulcers that are in the thick intestines, haue more neede of medicines which are cast out by the fundament, in as much as they be next vnto it. But the ulcers that are in the thin intestines, because they be fardest from the fundament, require both medicines, that is to say, those that are receued by the mouth, and those that are cast in by the fundament. Now truly the common indication of all the interior parts is, that we ought to choose things that be most familiar to the nature of man, be they meates or medicaments, and to eschew those things which be contrarie vnto it. Although to Ulcers which bee in the outwarde partes, the vse of such medicaments be not hurtfull, as Aerugo, & Vstum, & Squama, Cadmia, Pomphilix, Litarge & Cerussa. Yet they ought not to be ministred to the ulcers of the inward parts, of whose nature we haue written in the booke of temperaments, and in the booke of simple medicines. But if we go about to glutinate the ulcer, and bring it to a cicatrize, we must choose glutinative medicines, & such as will not cause erosion. But if we will cleane the ulcer, we must vse things absterstive, and such as wil absterge it moderately, as raw Honey, which of al things for this purpose is the chiefeſt.

But as touching adstringent potions called Auster, and other ſuch like alimentes, they be knownen vnto all men. This word Auster, is called Stiphos in Greeke, that is to say, little aſtrigent, and that which is ſlower or bitter, is called

called in Greke Striphnon. But the medicines which may be taken without danger, are spoken of in the booke of Medicaments. Neuerthelesse I wil shew some forme of wholesome Medicaments for the inward vlcers, which are thise, namelie, Hipocystis, Balaustum, Cytini Punicorum, Galla, Malicorium, Terra Samia, Lemnium Sigillum, Rosarum Succus, Acacia, & other of like kinde, which be profitable for inward vlcers, and you must minister the said medicaments with some decoction of adstringent things, as of Quinces, Lentiske, or the tops of Rubus, or of Wines, or gréene mirtills, or with adstringent Wine. It is now manifest, and I thinke none is so ignorant, but will iudge that hee must eschue drynking of wine if there be Phlegmon, or else there is no daunger.

In like maner it is evident that the said Medicaments must be prepared & received with decoction of moist things. Also you must mire gumme Tragacanthen in those medicines which are for the vlcers in Gula, you must vse Gar-garises in the Vlcers that are in the partes called Fauces and Paristhmia, but if the vlcer bee in Aspera Arteria, cal- led Trachia, then the Patient must be layed vpright, and keepe the medicine long time in his mouth, in losing all the muscles that be in that place, for in so doing some part of medicament will flow by little and little to the grieved parte. For when the sayde Aspera Arteria is in his natu- rall state, or in god health, then we may easilie know when anie potion passeth through it. For like as we must take haude when as it is in god healthy, least anie flurz fall that waie which maye hurt it: so in like manner we must be waare when it is grieved, least anie thing doe fall that waie which may prouoke the cough: then it seemeth that the Indications of it are taken of the scituacion and forme of the part.

Also Honie must be mingled in all Medicaments which are ordained for the Ulcer in the Thorax and Lungs. Therefore if we vse astringent medicines, they will re-maine in the bellie. Then the instrument which is profit- able for the digestion and distribution of the said medicaments

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ouer all the bodie shal be honie. Also it being mingled with the said medicines, shall be occasion of their quicke passage ouer the bodie, neither shall it anie thing annoie or hurt the ulcer. In like manner if there be an ulcer in the bladder & in the raines, honie and such as prouoketh urine must bee mingled with the said medicines. But I thinke that it is apparant to all men, though they take not me the autho^r of the same, how that the ulcerate partes may be discerned or knownen by their substance,action, utilitie, scituacion, and figure. The which things trulie haue ben amplie declared in the booke which entreateth of the signes of the affected parts, but now there is no time to talke of them, therefore I will returne to the method of curation. Also I late and affirme, that not onelie these aboue rehearsed, but also many other, be the indications of the figure, and scituacion of the partes. For you cannot well and exactlie binde the affected part, before ye take indication either of the figure, or scituacion, or of them both. Neither can you set the pipe of a clister well, before ye take such Indication. What should I make mention of Argalia, speciallie when as you cannot minister it before you perfectlie knowe the scituacion and figure of the bladder. Then trulie by these things it doth manifestlie appeare, that the affected part giueth indication to the curation. But in ruptures truelie, which the Greekes call Regmata, many Indications may be taken to one purpose, and principallie the indication that is taken of the scituacion ought to be considered. For the ruptures that be hid in the deapth of the bodie, require other curatisons than the woundes which appeare outwardlie, and for because they be such as be with Ecchimosis, or contusion about the broken flesh, therefore they declare diuerse Indications curative. For alwaies the Indications curative do ans were to the number of the affects, wherof we wil shew more copiouslie haereafter, when we shall speake of Phlegmon, how that the affects that are in the deepe places of the bodie, requireth stronger medicines than those in the upper parts. Then at the least I judge it to be manifest, that it is necessarie that the strength of the medicamente that

that are ministred outwardlie ought to be resolved, when the affected part which shoulde be cured by those, is hid in þ depth and profounditie of the bodie. Therefore it behoueth to augment the vertue of the same medicaments, so that by the passage thereof it may be slaked. Certainlie Ecchimosis doth indicate euacuation for the remedie of the cure. Wherefore medicamentes that will moderatlie heate and drye, be most conuenient for it. For they that do vehementlie drye, trulie do resolve and digest more at the beginning than they which drye but simplie. But I will speake hereafter somewhat of this disease, which is difficult and serious to cure. But of that which did pertaine to the matter wee haue largelie spoken of. Truelie those medicamentes that moisteth and heatheth more than they, which the Greekes call Calasticke. Also those which doe somewhat to drynesse, which the Greekes call Suntatica, be the chiefe and principall remedies for all Ecchimosis. But we must take heed the medicines do cleave to the ruptions that are in the deepnesse of the bodie, and also that they be of strong vertue, & that they be sharpe and such as will digest: and to speake brieslie, such medicines ought to be of great force, inasmuch as Ecchimosis is in the deepnesse of the bodie and far from the skin. In such affects the vse of a cucurbit is profitable, which is an instrument inuented of Phisitions, to cause ulcerate attraction. And when Ecchimosis is digested by the vse of a cucurbit, then you may minister those things which may drye the broken flesh, and conioyne it with ligature, & adde that which may coagulate and ioyne the wounde together, for Ecchimosis being resolved and digested, the broken flesh shall coagulate together. But if it be resolved, then corruption breedeth in it, and occupieth the space that is betwene the lippes of the wounde, so that the rupture cannot close. Wherefore these aboue rehearsed, declare vnto vs all causes howe small so ever they bee.

For although some hath had rigour, or though the bodie hath bene overthowen by some Feauer, so that there hath not bene good concoction, or that it hath bene

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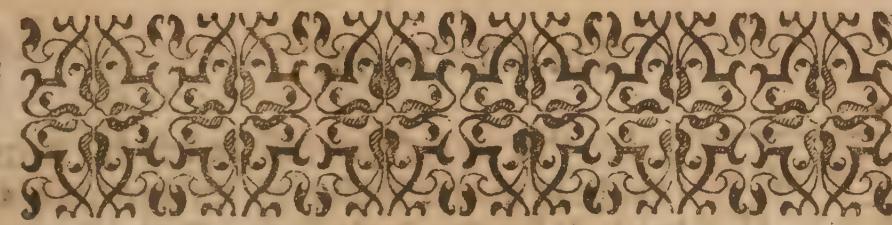
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defatigated and wearied, then immediatlie there shall bee
paine in the part where the ruption and wound is, because
that the said ruption hath bene latelie isyned together, but
not so substanciallie, because of time. Wherfore it follow-
eth that a little thing may easilie part them, & fill the place
againe with superfluous humours. But what engendereth
in such wounds or ruptions: nothing but new Ecchimosis,
and much like unto the first: That is to saie, when the flesh
was first broken, except that this Ecchimosis that is new,
of more and corrupter mattier than that which was at the
beginning, which came of bloud, and therfore now this is
more easilie digested and resolued than that which was at
the beginning. And thus y which we haue spoken hether-
to shall suffice for the disputation of Ulcers, & thus

We conclude this fourth Booke of our The-
rapeutike methode, called Metho-
dus Medendi.

FINIS.





THE FIFT BOOKE of Galen, called in Greeke

θεραπευτικον, and in Latine, Metho-
dus Medendi,

The effect of the same.

- 1 The euration of vlcers which chaunce in the fleshie partes, and then the curation of Vlcers in the Instrumentall partes.
- 2 Of the ruption of a veine or Arterie.
- 3 How a fluxe of bloud may staine by deriuation.
- 4 The Medicaments that wil make a crust which doth much to the stopping of a flux of bloud.
- 5 Of spitting and distillation of bloud.
- 6 The curation of Vlcers in the pudend places.
- 7 The curation of a veine or diuided Arterie.
- 8 The reiecting of bloud both from other parts & also from the lungs.

The first Chapter.



Being that in the two last booke we haue taught how anie shall rightlie cure Ulcers, we will by the waie shew, that all other Phisitions which vse the arte, not searching out the Elementes of those simple particulars in vs, cannot cure anie thing one lie by reason, but yet least of all other those which professe Thessalus doctrine. The rest which are by mere experience onelie taught, suppose, that at the least those Ulcers which are in diverse partes, are to bee cured by diverse reasons. But those that followe Thessalus, (as their Captaine) for his excellent wisedome, thinke that euerie Ulcer, in what parte of the bodie so euer it bee, requireth like curation: for if it bee hollowe, they saie it must bee filled with flesh, if it bee equall, then to bee cicatrized, if there bee superercent flesh, then that flesh must bee diminished, if it bee bloudie and new, then it must bee agglutinated: As though he that knew this, must of force cure rightlie, or that this reason were unknowen to the common people, when as there is none that is heerein ignoraunt. But they vnderstand not howe the hollownesse is to bee filled with flesh, neither howe that which is filled ought to bee cicatrized, or to take awaie that is ouermuch encreased, or to ioyne together that which is pure and bloudie without hollownesse: such workes trulie are properlie appertaining to the art of Medicine, found out by the helpe either of Reason or Experience, or both.

Therefore repeating againe, let vs brieselie ouer-runne those things, wherby the beginning of these which are to be spoken, may be ioyned with the aid of those which we haue alreadie set out. We haue declared that euerie Ulcer requireth desiccative medicines, but that which hath hollownesse, beside that, it nedeth desiccatives, it also doeth require abstergentes: that which requireth to haue the lippes ioyned together, (such is a greene wound, called in Greke Enema)

Enema doth aske both more drying medicines, and also that be gentle astringent without anie abstersion.

Furthermore, those ulcers which neede to bee ciccatrized, require not onelie yet more drying medicines, but also strong astringent remedies, and whereas there is supercrescent flesh against nature, there are required sharpe and abating medicines, such of necessitie bee hot and drye. If anie accident bee ioyned with the Ulcer, the Indication of curation must bee taken of the nature thereof, and of this all the faculties of medicines also to bee had. If there should superfluous mattier growe in the Ulcer, it behoveth to haue medicines which should take it awaie, and such haue a greate deale more abstersive vertue than some incarnatiue medicines haue.

Also if there bee scene more copious moisture, there is neede of a medicine more desiccative, but yet not to excede his kinde, and if the medicin shoulde be glutinative, it ought to bee drying and astringent, if it shall incarnate, it must be desiccative, and some thing abstersive, and so in all other, as is alreadie declared. Also if the flesh subiect should be intemperate, first truelie we must cure this intemperatnesse, that which is drier, by medicines humectane, the moist, by desiccatives. Also that which is hot by refrigeratives, the colds, by medicines that are hot. And if by coniunction of two qualitie, the flesh bee intemperate, it must be cured by ministering a contrarie medicine, which hath double qualitie, for this one thing is common to all affects against nature, that they cannot come againe to their owne nature, without such medicines as haue contrarie qualitie.

Furthermore, at this tyme the causes of these intemperatnes are to be considered, whether these be common to all the whole bodie, or else proper of some partes, which should infest the ulcerate member by societie, the Greekes call it *Sympathia*. First of all truelie, the cause that nourisheth this intemperatnesse, is to be cured, and after that the intemperatnesse it selfe which is now made, for this induction, is common to all such as spring of anie cause.

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We haue also declared that there are dinerse indications taken of the differences of vlcers, and also those which are taken of the tempament of the sicke bodie, haue a contrarie reason, for those Indications seeing they are taken of those things which are against nature, declare that all contrarie things must be applied: these Indications because they are taken of natures selfe, shew that like things must be vsed, for if how much the part is drier, so much the more it requireth to be drier, that which is lesse drie, is lesse to bee drier. In like sort trulie it is declared in making hot or colde. Neither haue we let passe that of the excellencie of the member or contrarie state. Also to the Sharpnesse or dulnesse of feeling, there is to bee had a contrarie scope of curing.

The second Chapter.



Wherefore we will now consider that which remaineth of the curation of this kinde of infirmities, we call this kinde, for more euident doctrines sake, solution of vnitie, neither is it anie matter, if thou call it solution of continuitie. This kinde doth not onelie happen in the similer and simple partes, but also in the compound and instrumentall, but yet there be other indications of remedies taken of the similer partes, then of the Instrumentall, of which they that follow Hypocrates methode, know both, because they know the natures of both partes. But those that follow Erasistratus and Herophilus, haue but one Indication, that is to saie, that which is taken of the Instrumentall partes. Wherefore they haue no certaine method in these, which follow whatsoeuer indications are taken of the bodie, or sicknesse, hot, colde, moist, or drie, but yet they are not ignorant of the Indications taken of the forme, position, excellencie, quicke feeling of the part, or those which are contrarie. That which we saie shal be more manifest if we set out the the partes themselves. Therefore because alreadie abundantlie we haue entreated of those Ulcers, chieflie which happen in the fleshie partes,

partes, it is time to speake of them which chaunce in the veine, and arterie, and nerue, and not of these absolutelie by themselues, but as they are in the instrumentall partes of man. Wherefore if anie hath a greate arterie or veine wounded, & there followeth presentlie great flux of bloud, and the wound in the veine will hardlie be glutinated in the arterie, it can moare hardlie be done, as many Phisitons suppose, but peraduenture cannot be done at all. Wherefore we must againe speake of either of them, and first of the fluxe of bloud, and next of adglutination. But for that such flures are caused by Anastomasis and Diapedesis, as we presentlie declare, it shall not be from our purpose, for that they both haue a common cure, to make mention of them in this place, although they seeme to be another kinde of disease, trulie the bloud floweth out of the veine or arterie, the mouth of them being opened, or their coate diuided, or as I may fearme it, strained or sent out in manner of sweate, surelie the coate of the is diuided either by wounding, or contusion, or ruption, or erosion. Anastomasis happeneth, both through the imbecilitie of the vessels, and also through the plentie of bloud which breaketh to the mouth of it with violence, & furthermore by anie thing comming outwardlie, hauing a sharpe qualitie.

Diapedesis commeth when as the coate is made more thin, and the bloud attenuated, and furthermore, it maye come to the mouth of anie of the small veines beeing opened. Therefore we must speake of either affect by himselfe, and first of all of that diuision which we haue sayd to come of erosion or wounding, or contusion, or ruption, so that those shinges which doe wound are edged cooles, and apt to cutte, those that make contusion are heauie and harde, those that cause ruption, doe it by straining, the same doth also the behemencie of anie action, the abundance of ill iuyce or humours, not in respect of the strength, but for that it is not contained in his vessells.

Also anie heauie or hard thing falling from aboue, entering in, for anie such thing when the vessels or veines are empie, or else containing but a small substance entering

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in it, if it hath an obiect which is hard, it causeth contusion; if the vessell be full, it bruseth it, before it maketh contusion. When that which happeneth is like, as if thou diddest fill a bottle or bladder, and diddest let a stome fall on it, or else violently diddest strike it against a stome, truely the like to this is that which happeneth to falle from aboue, for looke what respects the bottle hath to the stome, the same hath the man vnto the ground, and whosoeuer breaketh any vessells of the lungs, with great and most vehement clamour, must referre the ill receiued, vnto the violence of the action. In like manner he whiche hath broke any vessells (that is to say, any veine or arterie) by bearing a great burden, or by going about to lift it on his shouler, or else to lift it vp with his hands, & so much the rather, to whome it happeneth of most swift running, or most strong leaping, or otherwise, any part being violently extended. For it is like as if one should stretch out a rope, or leather, though many vesselles are broken because they containe not the bloud in them, chieflie when it is flatulent, as may appeare both in hogheads which full of must, doe oftentimes break, & also in other of most strong bodies.

The third Chapter.

AND if the vessell be ruptured, either of wounding, clamour, fall, or contusion, the cause of these truely doe cease, but if it come of abundance, it may againe happen that the vessell may be ruptured, the efficient cause is yet remayning, & also in this affect, y abundance truly is to be enuacuated, then the bloud to be suppressed, and after the ulcer to be cured, but where as the efficient cause is ceassed, there the bloud is first to be stenched, and after the ulcer is to be cured. Now therefore, will we stench the bloud: truely by stopping the ruptured vessel, the bloud that was caried by it being auerfed and conuened to another place, for if the bloud should be caried to the place vnto which it dyd in the beginning flow, and that the

mouth

mouth of the vessell be in like sorte open, the man fruelie being vered with the flure, shall sooner die than the flure of bloud shal cease, surelie þ wounds wil be closed, if the sides which are divided be brought together, or that the mouth of it be stopped, and the sides of the wounde closed by the helpe of our hands, if we may come to it with ligature, or such remedies as are colde and astringent. Neither is it lawfull to stich the wound of a veine or arterie, as they affirme, who saie that no Indication is to be taken of the substance and nature of the wounded part, the mouth of the vessell shall be stopped, the bloud being then coniealed, the Greckes call it Thombros, and also by things outwardlie applied on both sides about, may be put vpon it, and also in many wounds the skin it selfe, or what else we mixt with it, such are linaments, in Grecke called Motos, & those medicines, because they haue a clammie and grosse substance, doe stoppe the pores, the Greckes name them Emphlastica, as also medicines which make a crust, which the Greckes name Escharan. The olde Phisitians despised these in such like wounds, as it were a great ieopardie. These also are done, not onelie by the fire it selfe, but also with medicines having a firie facultie, and the mouth of the vessell is stopped by these medicines, the bloud fruelie shall be auerted and turned to other members, both being drawen vnto the next partes, and also by reuulsion to the contrarie, the Greckes call that Parochetensis, but this Stuti Pasis, and these also bee inuented of Hypocrates, being verilie the common remedies of all immoderate euacuation. Deriuation is made vnto the next parts, when as that which is voided is evacuated by the noseþnilles. Also reuulsion to the contrarie partes, is when as it draweth downeward.

Againe, that which followeth by stole, that is derived by the womans shape, but Reuulsion is upwarde, for so fruelie Nature is wont to doe. To the woman, sayth Hypocrates, which vomiteth bloud, her naturall sicknesse following is a remedie, & for this cause if her tearmes abundantlie break out, or that bloud by anie waze followeth out

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out of the matrice, thou shalt drawe it upward by firing a great cucrbite or boare vnder the paps. For this also is inuened of Hypocrates.

And by like reason the bleeding at the nose is stayed by great cucrbites fired vnder the ribs, and if it floweth out of the right nosehill, then the cucrbite is to be set vpon the liuer, but if it commeth out of the left nosehill, then set cucrbite vpon the spleene, but if the bloud floweth out of both nosehills, then fire the cucrbites vpon both liuer and spleene, but if the patient be not yet holpen, open a veine on the cubite that is right against the flure, and when as thou hast taken a little bloud awaie, stop it for an houres space, and then take againe more bloud, and so againe and againe, according to the strenght of the Patient. In like sort, because it is a common waie of curing, thou shalt bring all other flures both to their contrarie parts, and also make derivation by the next places, for that which floweth by the stole, to euacuate by vrine or the matrice, and that which floweth by vrine must be voided by stole or matrice. And of the flures of the Eies, Eares, and pallet of the mouth, the next derivation is by the nosehills, reuulsion chieflie of all these higher parts, is euer to be made downward, and also of the lower parts upward. Also from the right side to the left, as also from the left side to the right. In like sorte reuulsion of that which is within must be made outward, and of that which is outward in like sorte inward, therfore friction of contrarie parts is done chieflie by those medicines which doe heake.

Also straight ligatures are to be reckoned among those remedies which bring to the contrarie partes, and so also is the shutting of the naturall pores set in the opposite place, but by what medicines that shall be done, the matter thereof is set out in our bookes of Medicines. But it behoeweth to intreate of all Flures in the Bookes following. Now we must returne unto the flur of bloud, and the band put on the vessells that flowe, are to be accounted among stopping medicines, and also our fingers, which do close and preesse the vessells.

There

There is also another ligature hereto appertaining, which the Greces call Epidesis, although it goeth not round about the member, as a bande doth, but ioynesth the gaping lips of the wounded part by his embracing, & also holdeth such things as are put vpon the parte, and is numbered among closing medicines. Besides all these rehearsed, the apt situation of the wounded part, is accompted among the reme- dies which stay the flux of bloud.

Surely the situation shall be apt, if it be directed vnto these two endes, that the part be free from dolor, and be directed upward, for if the part hang downe or is pained, it will not staye the flur, but will cause it, if there be none. Therefore he that knoweth these things, if at any time he shall stand by him out of whose wound bloud floweth, (for first I will entreate of these,) let him put his finger vpon the mouth of the vessell gently, strayning it and compres- sing it without dolor, for so he shall at once both staye the bloud, & also make it congele in the wound, but if the ves- sell from which it floweth, be deepe hid, let him then surely both know the position and magnitude of it. And further- more, whether it be a veine or arterie, then put it in a hooke and lyft it vp, and a little wryth it, but if the bloud will not so be stayed, if it be a veine let him without bynding, assay it, to stench the bloud with some of those medicines which haue power to stay bloud, truely the best are those Emplastique which are made of Rosin fryed, and the fi- nest wheate flowre, and Gipsum, and such lyke, but if it be an arterie, thou shalt staye the flur with one of these two, either by binding it, or by cutting a sunder the whole ves- sell, and sometime truely we are also constrained to bynde the great veines, and to cut all these ouerthwart, and this necessitie happeneth in those wher as the flur issueth out of the deepest place, & chiefely by those parts that be straight and principall, for so is part of the other part drawen back, and the wound is hid and couered of the parts lying on it, but it is more safetie to doe both, that is, to binde the roote of the vessell, and also to cut of that remaineth, I call the roote of the vessel his former part, which is nearer the flur,

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or the heart, this in y neck is the lower part, in the armes and in the shankes, from the higher part, & so in all other parts, & as thou maist learne by the anatomie which these methodelesse Thessalians do not allow.

The fourth Chapter.

Hese things being done, the wound is first to be filled with fleshe before thou take away the bande from the vessell, except the flesh engendred doeth fill the place about the cut arterie, but y there is some wide space, the affect doth follow, which the Grecians call Aneurisma, wherfore I counsel thee to vse rather those kinde of medicines which stench bloud, for that through their clamminesse they stop the pores, the Greckes call it Emplasticon, than those which make an asker, because the wound after it is soner and with lesse daunger filled, for it is daunger in y other, least there be made presently a new flux of bloud out of the vessel, if the crust falleth of. Wherfore that medicine that I will now set here out, is the best that I know of all other, which I also vse without perill in flures of bloud, of the coates called Membrana, of the brayne, one part of Frâconcense mired with halfe one part of Aloes, after when thou wilt vse it teper it with so much white of an Egge, as it may be thicke lyke Honey, & put to these most soft haires of an Hare, and then apply it largely both to the vessell, and also to y ulcer, binding it outwardly with a soft linnen roller, and let the roller goe four or five times about the vessell that flowed, & then go toward the roote of the vessell in those parts, I meane, which may be rolled toward the roote, you may in all parts of the body except in the coates or membranes of the braine, this being done, if thou wilt lose it the third daye, if the medicine doe cleave hard to the ulcer, put another vpon it as it were a linament moystening that which is made of haires, and roll it againe as thou didst the first, but if the linament falleth away of his owne accord, then gently pressing the roote of.

of the vessell with thy fingers, that nothing flosse to the wound, take this away, the hand hanging downe, and put on an other. In this wise shalt thou cure the vessel vntill it be defended with flesh, and from the beginning to the ende, keping the part upright, keping herein a measure in this figure of situation, for you must beware least that dolour chanceth, and stirre againe flur, for there is nothing that doth more prouoke flur, and increase inflammation, than dolour.

This medicine (as I haue saide,) I vse many waies, sometime to the Aloes, the double waight of Francencense, sometime equall portion of both, sometime the Franconcense to be a little more than the Aloes, or else a greater portion, but not double, and sometime putting in the stead of Franconcerse, Manna, for Manna is a medicine that is more restringent than Franconcense, and Franconcense is more Emplastique than manna, and it is manifest that in hard bodies there must be the more portion of Aloes, as in soft more of Franconcense, so shall the one of them be more astringent, and the other by his claminess and grossenesse, cleaing more to the small pores, which they call Emplasticoteron, therefore where thou wilt studie to make the medicine more Emplastique, it behoueth that thou vse those Franconcense that be tough, and as I may terme it, more Rosin lyke, such truely is softer and whiter, and when it is chalwe as Aloes and Manna, is not made smaller, but descendeth the parts, cleaing together lyke Chiamastiche, but these are proper to that treatise, which sheweth the composition of medicines, which we could not but somewhat touch in this booke, for either we must neuer haue made mention of any particular exâple, but haue bene satisfied with universall methodes, or if particular should be put to vs the preparation of them was to be touched.

But as we before haue saide, it is conuenient that wee be here pleased with one or two examples, put out of those remedies which are inuented by Methode, and this thing I will still remember. But lette vs turne likewise, so that againe, that in speaking we haue little finished,

and

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and I haue made the longer mencion of these medicines rehearsed, because I am persuaded that it excelleth al other, and I marnell if it shall channee any man, to finde a better, therefore I vsed it alwayes in the Pānickles or Membranes of the b̄ayne, and also in wounds of the necke, yea, of the Jugulane veines themselues, which the Grāke loris ters name Sphagittadas, insomuch as it also stayeth flux of bloud in them, and that without bynding, neither, in ioyning these, that thou make to much hast as certaine foolish Chirurgions doe vse, but compelle with the one hand the lewer part of the vessell, or griping hold it with the other hand, apply the medicine to the wound, and gently presse it to the wound, vntill it cleaueth being congeled, after binde it from aboue backward, and not as in the ioynts from below vpward, for it behoueth to make your rolling toward the roote of the vessells, and to represse that which foweth. There are many other medicines which haue an emplastique facultie, yea, without griefe, but there is none that doth so incarnate.

It is chiefly to be regarded in this case, that the medicine falling of, that flesh be engendred about the vessel. But those medicines which make an asker, when the asker falleth of, they leauē the part more bare than for their naturall state, for the generatio of the asker is (as I may terme it) of the partes subiect round about, halfe burnt, for what manner a thing these quenched coales are that they prouide against winter, such are the askers being reliques of the adiust flesh, so that how much of the part is burut so an asker, so much truely it loseth of his naturall flesh, therfore all that wāteth of the part where as y asker falleth away, and so is sc̄ne bare and without flesh. And there hath followed to many a flux of bloud, that could hardly be stenchē, after that the asker hath fallen of, wherefore who so will in these also minister all things by a method, he will long before consider all these wayes, wherewith bloud is stenchē, and chose that which is with least daunger, not omitting the other wayes as often as necessarie requireth, for I haue found great necessarie of vsing medicines, making

king an asker, and also of hot yrons, whereas the flure of bloud sprang of erosion, of anie humour which did putrefie, as also in that affect where all that doth putrefie is taken of it, it is most safe to burne, as it were the rootes of it, or else to vs medicine which make an askar, and by this occasion we come to that necessarie both in the priuie members, and also in the fundament, because those partes both for their naturall heate, and that they be the conduites of Excrementes, they putrefie of a small cause. That scope which thou tendest unto, for those medicines making an askar, must not onelie be hot, but such as hath with it also ioyned astringent facultie, such is perceived to be Chal-ecitis, and Misli, and Mithriall, whether thou vsest them crude, or rawe, or adust. Those that are made of vnslaked Lime are more vehement than these, but yet Lime hath no a-stringent vertue, therefore the askars fall sooner, of which are made with these, but those that are made with astrin-gent Medicines, doe longer cleaue to the bodies, which thing trulie is verie profitable, for that flesh groweth un-derneath it, and is made as a certaine couering to the ves-sell that floweth.

Wherefore it behoveth vs not to bee rash, as manie bee in taking of the askers, whereas is perill of flure of bloud, except it bee in those affectes, whereas through the putrefaction wee are compelled to applie to the bodie hotte yrons. All phisitions, I know not by what reason, call that affect in Grake Nemon, of the Herbe Nemomai, which sig-nifieth to feede or deuour, because this affect procedeth by eating the sickle partes, vnto those that are found deuouring some part of them, so that they call it not of the substance of the thing shewed, but of an augmentation. The plentie of matter of all Medicines which haue this facultie, are set out in their proper Commentaries, I call them proper, whose Titles are De simplicibus Medicamentis, and also De compositione eorum.

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The fift Chapter.



Heresore seeing we haue set out the sum of this method, whereby thou maist cure such flures of bloud as are in the vpper parte, we are bent to set out the Treatise of those flures which come out of the deapth of the bodie. The bloud that floweth out of the vessell, either is stanched so that it floweth no more to the parte, because the diuision is stopped, or else through both, which I suppose to bee most sure. But the bloud is let to flowe to the parte, either through binding, or when as it is diverted to the contrarie partes, or is derived to the parte adiacent, or by refrigeration, either of the whole bodie, or else of the affected partes, so that colde potions haue often taied the flure of bloud, as also colde things in fomentations outwardlie applied. In like sorte Oxicratum and solvore Wine, and anie other, that haue either astringent vertue, or onelie refrigerative facultie. And the diuision is shut, if that which is diuided, be drawen together, or closed, or els stopped Trulie it is drawen together both by restriction, and refrigeration, and ligature, and binding, but it is stopped either inwardlie or outwardlie, inwardlie by the bloud coniealed, which the Greckes call Thombros, outwardlie, both with this, and also with Linamentes, Spunges, Askars, and with such medicines, as through the clammie and grosse substaunce doe stoppe the pozes, the Greckes call them Emplastica, and also with putting theforesaide medicines to the hurt parte. How euerie of these shall be done, it is alreadie set out. But the flures of bloud which breake out of the depe partes of the bodie, cannot be stopped either by binding or ligature, no not with hot yrons, and to bee bise, neither with such things as we goo about to touch the diuided bodie with, or else the part, but rather with reuulsion and derivation to the partes which are vext. Also meate and drinke which haue an Emplastique facultie, and by astringent medicines. Of these thou haue

hass plentic in their proper volumes, what Indication is taken of the partes that happen to the common Indications curative rehearsed, as it were an ouerplus in euerie affect, for we vse sometime Instrumentes according to the propertie of the part, some to the Matrice, other to the Bladder, and other to all the thicke Intestines, for we make inunctions of some profitable Medicines into the Intestines by a Clister, and into the Matrice, by those which the Grekes call Metrenchitas, as into the Bladder, by pipes directlie pearced thzough. And truelie the fluxes of bloud by those partes, are rare, and yet sometime they chance. And although they are not dangerous by the profusion it selfe, yet when as they long continue, they are not vnde of perill. For we did see bloud flowe out of the Matrice fourre daies, neither coulde it bee stopped by anie remedie, vntill we stayed it, vsing the iurye of Plantaine, for this medicine is most profitable to such fluxes of bloud as come thzrough erosion, vnto which I doe vse to mire in this case some more vehement medicine, and sometime an other which is proper for the affected parte, which thing is ever to be done, and to be receiued in all fluxes for the chie-est document.

For in these fluxes of the Matrice, Bladder, and Inte-
stines, the quantitie of the profusion is to be esteemed, that
we may take it as the first or second indication of curation,
and yet by the wate, not neglecting the cause of the whole
affect: for if anie great vessell bee broken or vehementlie
opened, and doth gape, we neede astringent Medicines, as
Balaustium and Hiposilles, and Rhoes, and Omphacium, and
Acacia, and unripe galles, and Malicorium, but if it be a lit-
tle vessell that is rupturned, or but a little opened, so
that the bloud bee not much whiche floweth out of it, A-
loes and Manna, and the rinde of the Pine tree, and Si-
gella Lemnia, and the fruite of the Aegyptian Spine, and
Saffron, and Lapis Hæmatites, and such lyke, bee profita-
ble medicines given in redde and soure Wine, but if
thou canst not get anie such Wine; nor Plantaine, nor
Nightshade, (for they are also good), we maye boyle in

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water the sprigs of Rubus, and of Caninus Rubus, and Mir-tus, and Lentiscus, and Iute, and to conclude, all such as haue an astringent vertue, whether it be roote or fruit, or rinde, or bud, and by like reason the decoction of astringent ap-ples, and chiefelie Quinces, Mirtiles, and Medlers, is a conuenient remedie.

The sixt Chapter.



¶D if there happen a certaine flure of ero-sion, the Greces call it Anabrosis, it is not for the more part abundant, but small, and flowing by little and little, therefore you must vse the Trochisce of Pasionis, or An-dronis, or Polycida, or else of our inuention, which haue in kinde the same force, but more stronger. These cease the erosion, if regard be first had, (as is saide) to the whole bodie. But if the flure bee too abundant, wee must vse those medicines which are most vehementlie astringent, vntill the vehement force be broken, then mixe the Trochisce with them, and after you maye vse the Tro-chisce alone, with anie of the fornamed iuyces or deco-c-tions.

And truelie the medicines which are outwardlie ap-plied to the parte, whether they be astringent, or colde without astriction, these I doe not alwaies allow (as many Phisitians doe) for they seeme to me to doe contrarie alto-gether to that which ought to be done, to keepe the bloud within, and fill the vessells which are in the deepe parts. We did see some of those which did cast forth bloud out of his lungs, to be manifestlie hurt by refrigerating the breast, so that some of them did vomit bloud, because their bellie was refrigerated, in like sorte; some of them that bled in the nosefhills, were worse by refrigeration of the head. There-fore I counsaile not euer, or without difference, or in eue-rie time, that the places which are about the parte where as the bloud floweth, to be refrigerated, no not vntill thou hast first turned it to the other partes. As for example:

in flure at the nose, when thou hast vised (as I sayde) let-
ting of bloud, or frictions of the ioynts, or binding, or fyring
cururbites vnder the ribbes. But thou shalt not forthwith
use to the forehead and head refrigerating medicines, but
first reuulsion to the contrarie partes, fyring in the toppe of
the hinder part of the neck a cucurbite, or boixing as it may
be fearened, for there is a double eversion of the flure of
bloud at the nose, both that which is to the lower partes of
the whole bodie, and that which is made to the hinder parts
of the head, because the nose is placed both in the higher
and also in the former parte, for that part which is low, is
contrarie to that which is higher, and that which is be-
hinde, to that which is before. But of flure of bloud, we
haue hether to abundantlie spoken.

It is evident that the affect named Dyapedesis, is to be
cured with astringent and refrigeratiue medicines, and if
it chaunce at anie time through too thinne bloud, you must
use grose dyet. What this same diet is, we shall haereaf-
ter set out, and we haue alreadie after a sorte set it out in
our Booke, which is entituled, De Attenuante victu.
Nowe we must retourne to the curation of the fozenamed
affects.

Therefore the Ulcer which is in the veine, if it bee in
the ouer part, hath the like curation to an ulcer in the flesh,
of which I haue disputed in the two bookes going before
this. For if it come of a græne wound, thou must make it
close with medicines called Enæma, or if they come of ero-
sion, you must discerne them first by reason, and what is spo-
ken of the curation of rebellious ulcers, so proue that by
diligence they may be healed.

Also when as thou wilt use binding, or medicines stan-
ching bloud, or hot yrons, that is the scope of curation,
that thou doest incarnate the places about the lyppes of
the Ulcer, and that thou vsest all together the sayde me-
dicines, which are set out of vs in the methode of hollow
Ulcers.

Therapeuicon Galeni,

The seuenth Chapter.

Wchane now saide, that the arterie beeing wounded, semeth to many Phisitions impossible to be closed. And that doe some of those affirme, who be professours of onelie Experience, and some vsing this reason. For they saie, the one coate of the arterie is hard and cartilaginous, but such bodies cannot vnite together, when as the abilitie of vnitng is onelie of soft bodies, as may appeare in extreme thinges, neuer stane ioyning to stane, or shell with shell, and also in our selues, for neither Cartilage with Cartilage, or bone with bone doth growe together, for broken bones truelie doe not cleave together by vnitng, but are ioyning together by Callus, the Grekes call it Poron, as it were with Glew. Therefore we will also beginne first with our Experience, and put before your eyes those things that wee haue seene in women and chil- dren, both the arteries to bee conglutinated, and also to be compassed about with flesh, and that in the forehead, an- kle, ioynt of the arme, and wrist, such a like thing hap- pened in time past to a rusticall young man, when in the spring time he would be let bloud, which our Countrie men haue in great use, but when the Phisition who shold open the veine, had bound the mannes arme, it happe- ned she arterie to rise bounching vp, and the Phisition opened it in stead of the veine, truelie the Drifice was verie small, the bloud straight waies issued out yeolowe, thinne, and hot, and that as it were leaping, pulse like, and the Phisition truelie, like as he was a verie young man, so was he little exercised in the workes of the Arte, thongh he had opened the veine, but when I with another of the auncienter Phisitions that were present, did beholde that which had chaunced, preparing a medicin of the kinde of Emplaisters that staunch bloud, I did both diligentlie ioyne the diuision, and also by and by laide the medicin off, and so the bloud did staunce, and the man did well, and so he was sent home.

on, and vpon it bound a most soft Spunge. He which had cut the arterie, meruailing of our straunge doing in this case, I tolde him what we had done, after we were out of the lodging of him that was let bloud, and we comman- ded him that he did not loose it, we beeing absent, and that he should not goe about it vntill the fourth daie, but let- ting it remaine as it was, onelie moistning the Spunge, after we vnbinding it the fourth daie, we found the Incision conglutinated, and we bad him applie the same me- dicine againe, and binde him in lyke manner as before, and then after many daies to loose it, and so the cut arterie of this man was healed.

Among all other, I never sawe none cut in the Cubite, but Aneurysma followed, to some greater, to other lesser. But how Aneurysma ought to be cured, vs will heereaf- ter in his proper place set out, whereas the curation shall be set out of Tumours against Nature. Now let vs fi- nish our disputation begun.

Surelis the nature of the Arterie sheweth diffi- cultie of conglutination of the harder coate, but yet not such as may not be ouercoms, neither yet is it so drie and hard as a bone or cartilage, yea, it is a great deale more soft and fleshie than they are, so that we nedde so much lesse to dispaire of the vnitio[n] of the diuision, when both the diuision is little, and the mans bodie naturallie soft. It seemeth that Experience onelie doth also subscribe to Reason, wher- as I haue seene it glutinated in children and women, by reason of their moisture, and softnesse of their bodies and in one young man, whereas is sayd, the Arterie was but lit- tle diuided. And although an Arterie bee harder to cure than a veine, yet there is no contrarie use of medicines in both, yea, they bee all one in kinde, varying onelie by rea- son of excesse and defect. For the Arterie doeth require so much more drying medicines than the veine, howe much by his proper nature he is of dyp[er] temperament than the veine.

But if thou wilt engender flesh about both, they both require like medicines, for flesh is in like sorte engendered.

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in compassing the veines and arteries, as is shewed in filling of hollow Ulcers. And the veines and arteries that are in the matrix, bladder, or intestines, seeing that they require medicines like in kinde, when as they are exulcerated, they also require Instrumentos, whereby Injections may bee made, Metrenchitas, that is, Clisters from the matrix, and a pipe bound right through, and a Clister. And to these Ulcers which are in the intestines, you may make Injections of the liquide medicine, bloud warme, contained in a bladder, vnto the end of which is annered a right pipe. The substance of the medicines shall be varied according to the forme of the Instrument. Neither is it mete to poure into these Instruments grosse medicines, but they require moisture, and therefore for the more part moderatlie hot. Therefore drie medicines are more apt than those that are named Liquide, because they are easilie mixed, either with the iuyce of Plantaine, or anie other of like kinde. Such be Saffron, and Pompholix, and Aloes, and those that in Greeke are called Cephalica. In the first lime of engendering flesh, which is presentlie after the suppression of the bloud Terra Lemnia, is an healthfull remedie.

The eight Chapter.

AT the Ulcers that are in the lungs, are more hard to be cured, and truelie in some the cure is not onelie difficult, but also seemeth not to be done at all, as well to them that followe Reason, as also to them that professe Experience by Reason, so that among the inward partes, it is thought to be continuallis moving, wheras those Ulcers which are to be cured, require rest and quietnesse, as Experience sheweth, because they never sawe anie cured that was so assayed. And peraduenture we maye doubt of Experience. For it is mete that we beginne here for knowledge sake, for wee haue seene one, for y hee cried loude, another falling from an high place,

place, and another striken in wrestling, not onely presently most grievously to cough, so that also with theough soms to vomite one or two pynts of bloud, and some other moze, of those that were in this case. Some of them were altogether without dolour, and some complained on their brest.

Furthermore, the bloud in those that complained, was not cast out altogether, neither was it much and lesse red, or hot, as that which came a farre of, but to those that wers boyded of grieve the bloud came gushing out, and much in quantitie, being red and hot, manifestly shewing that it came not farre of. Surely, the transumption of the bloud, from the brest into Aspera Arteria, bringeth a great doubt, but of those Phisitians, who suppose that it cannot be sent out by the cote, which innesteth the lungs. And peraduensure they would haue affirmed, that the bloud could never be boyded by the mouth, out of the brest.

Many of those that were affected, felte present dolour, & other having an inflammation, which after dyd supperate, shewed a manifest token that the affect was in the brest. But now being confounded by these signes, they graunt that it commeth from the brest. But while they seeke another way, yea, by the cote of the lungs, they are constrained to bring out many, and that absurde things, although as I suppose, they see most evidently in them, whome the Greeks call Empios, the mattier it selfe, which they confesse to be in the middest space, betwixt the lungs & the brest, to be spyt out from the lungs. We verely haue bled to them Melicratum, which was injected into the brest, to be spyt out from the lungs, in those where was so great an Apostume, that part of the bones was putrified.

Surely at Rome, we haue seene such affects amongst the Romans, to haue after remained in the brest, so that of force we were faine to cut out the affected bone, and in many also the Pannickle, which within is ioyning to the ribbes. This being found putrified with corrupt ribbes, we are accudomed in this cure to use Melicratum, to be putt in by the vicer, the pariet inclining himselfe on the affected part, to cough, and sometime hastely to blow his nose, and in the

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meane tyme with an instrument that draweth out matter, the Greces call it Pyson, to bring out the Meliceratum, that remained, this being done when as we trusted that we had boyded out both all the mattier, and also þ Santes, þ by þre intreged Medicines, so that in these affects, if thou leavest in the cured space betwene the brest & the lungs, any moisture, thou shalt presently cause the same to be cast out with coughing. Truly we doe maruaile of those that doubt of the waye by the lungs, why they doe not rather doubt how grosse bloud issueth out of the Callus of a fractured bone, for the bloud which issueth, is more grosser than that which is natural, and the substance of the skinne is a great deale thicker than the pannicle investing the bones. Therefore as we saide, when as any vescell of the lungs is broken, either with falling, or with loude crying, and that without griefe there gusheth out much bloud hot and fresh, by coughing, you may understand that the wound is in the lungs, the cure must be taken in hande after the manner that we often have done, and that many tymes with good successe. Therefore we must commaund the pacient that he vsle not great respiration, and furthermore, that he alwayes vsle silence.

Furthermore, the inwardre veine of the Cubite must be opened, from which twice or thrise afterwards thou shalt take bloud, because we may divert it, then rub and binde all the the ioyntes, as we are wont. These thinges being done, thou shalt first gine him to drinke Oxicratum delayed, and bloud warme, that is in the inward part, there be any congeled bloud being resolved, it may be spit out, and thus doe twice or thrice in threoures, then gine him some medicine which both hath an Emplastique vertue, and is also astringent, and that first with delayed Oxicratum, or with the decoction of Pyrtiles, or such lyke astringent.

Againe, at night gine him this medicine in lyke sorte, suffering him not to eate any thing if the affect be vehement, but else gine him of some supping, that shal be sufficient, and it shall chiefly profit, if the pacient be strong, if that the next day a little bloud be taken out of the dent.

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ded veine, and so to continue in diet and medicines, as is aforesaid, vnto the fourth day, the breast in the meane time, if it be in Sommer, being moistned with oyle of Roses, in Winter, with Vnguento Nardino. And if thou wilt vse an Emplastique medicine, thou hast an excellent one of our making, which boldly thou maist also vse to other wounds, it is made of Asphaltum and Wineger, and other which are accustomable mixed to those medicines, which Phisitians call Enæma Barbara. But if thou cure a woman with childe, or him that hath lost flesh, the medicine that is called Diachalciteos, is verie convenient, whose vertues I haue declared in the first booke of Composition of medicines. And by this waie we haue cured many, vnto whome wee came presentlie as they felte paine, for this is the greatest thing, vnto which it behoveth the to be greatlie attendant, whether presentlie vpon the rupture of the vessele, thou beginnest the curation, that thou vost adglutinate the græne wounde before there that bee inflammation, for if inflamation frowe, there is after small hope of adglutination, but yet you may prolong the time. And the cause that such vlcers can hardlie or not at all bee cured, is, that when the inflammation is cured, the mattier and Sanies of the vlcer are to be taken awaie, but in the matrix or bladder, they are vnde of their owne accord; when as the Patient lyeth groueling, and also we maye cleanse them. But in the lungs neither of these are to be done. Therefore in all vlcers which ars in it, all the purging that is made, is onelie by coughing.

But if we commaund all quietnesse and small respiration, and to speake little, that the wound maye adglutinate, what hope can there be of curation to the that cough, but the cure is to be dispaire of, for that through respiration this member doeth continuallie moue, and those that haue bee before our time do iudge it so, by þ vacuation of the mattier and Sanies. But if anie is presentlie cured by this waie, the wound wil close, and if inflammation do come, the cure is both hard and uncertainte, when as the mattier & Sanies, cannot be expelled out of the places of the lungs,

and

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and that the tongh doe stretch the parts affected. But those that are brought out of the breast, haue a triple aduantage more than that which is evacuated out of the lungs. For the substance of Aspera Arteria, which is altogether drye, & vnde of flesh, is not found in anie parte of a living creature. These that falld in the like, are wont to be broken, if anie other veine or arterie be ruptured, the Aspera Arteria remaining sound, the translation of the bloud is by opening of the mouthes, called in Greke Sunanastomasis, so that in such, the bloud which commeth out, is neither hot, nor red, nor yet much, and these affected at the first seeme small, not inducing feare through the great evacuation, but trulie they are hereby the more perillous, for the bloud conialed about the ruptured parts, which cannot easilie passe through Aspera Arteria, letteth adglutination.

The ninth Chapter.



In like sorte the woundes of Diaphragma, which are not outwardlie, being in the fleshie partes, are found to adglutinate, for all his motion, but those woundes that chaunce in the nervous parkes are incurable, yea, trulie the curation also of thdose that are in the fleshie partes is difficult and hard, if that they bee once inflamed, and this is not onelie in Diaphragma, but also in all the partes contained within Peritoneum, because in it Sanies floweth, but we must gine diligence to drye them by all waies possible, both by those medicines which are outwardlie put in, but also by those that are taken in at the mouth, small wine to be given with these medicines, which is called Diasparmaton, and that which we haue in price, which also we vse in the breast that is wounded through, named Diacassia, but both these and also most medicines, which are outwardlie applied to such wounds, are spoken of at large in the Treatise of medicines. Here we onelie set out the methodes, which shew the waies of remedies. Wherefore it is at anie time, we adde anis particularlie, thou
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must suppose we doe adde it onely for perspicuitie sake.

The tenth Chapter.

Herefore let vs againe repeat the former Methodes, & shew how much the generall curation of all vlcers, is particularly to be changed, according to the severall parts of man. And hereof we shall chiefly learne y which was purposed in the whole worke, that is, to erre so little as may be, in curations, as an appendix of their audacity, which call themselves Methodicians, who if you will credit mee, I accustome not to speake of flatterie or hatred, they being of all other Phisitions most voyde of Methode doe condemne. In that at the least they write, not onely of all the auncient Phisitions, but also Hippocrates him selfe, author of all Methodes. But the Emperickes truely, say that all thinges which haue shewed to haue bene found out by Indication, be knownen to them by experiance.

Now seeing that there is not a thid instrument of inuention, besides indication, and experiance, these vsing neither of both, yet think themselves wortlie to be called Methodicians: therefore let them follow vs, and now at the least, let them shew one way of curing all vlcers, in every member. Let vs heare these good fellowes, by what way they will cure an vlcer, and what indications are taken of it, whether there is any other than y vlcer which is plaine, to be ciccatrized, that which is hollow, to be filled with flesh, the greene wound, to be adglutinated. But how shal I finde that which will ciccatrize, and that which will incarnate, and that which will adglutinate, trauell not say they, they are alredie iuineted, but I can not tell whether rightly, or whether all be found out, it may happen those y are found out, to be of the worst, but the better are not yet iuineted, dy else those which are iuineted be nought.

And hereof it commeth that certaine vlcers cannot be cured, either in longer time with dolour & nedeleſſe smarting,

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thing, neither dare any of them go to a new experiance, before he be persuaded that he hath rightly condemned the former way of curing, as in these vlcers of the lungs, which can not be knownen at all without the knowledge of the anatomie, and of the actions also whiche they vterly abhorre. But for this present let vs graunt that these Thessalians know the vlcer that is in the lungs. But whether shall we in like case as we haue graunted this to them, also graunt that they know whether it is filthie, or pure, or equall, or hollow, or full of Hanies or mattier, or else that they doe know it by diuine inspiration, or that they haue scene these by dreames, or shall we graunt that, that without the knowledge of these, every medicine is to be applyed. I verely iudge that the mattier in filthie vlcers is first to be purged, and those that be hollow and pure to be filled with flesh, and then againe the mattier and Hanies which is about the Ulcer, to be purged, and then ciccatrise to be made. But truly I know now how these haue cured such vlcers, for Thessalus hath nothing at all writyng of these, least he shold bewray either his ignorance, or else inconstancie, for either they speake of these, that which is either not with reason, or that which is false, or if any will speake truth, it behoueth that he take indication of those vlcers, of the substance of the part, the situation and forme. For admette that they know to discerne the vlcer in the lungs, filthie or pure, with inflammation or else without: graunt we also vnto the, although of a lesse thing, yet of this they calling not the inuention to them selues, that such an vlcer is to be mundified with the greene medicine of Macherion, or lsis, all is one. Let them auns were mer, if the vlcer be in the lungs, what will they doe: will they give any of this greene medicine to be taken inwardly, it is altogether ridiculous, but let them say whiche way they know that medecine to be carried into the lungs, but if they might know that, neuerthelesse the ignorant knoweth not whether it reserueth still that vertue whiche it had, being outwardly applyed to Ulcers, bat admit that both they know this,

and

and that it keepeth his force still that it had, being outwardly applyed to vlcers; and that it doth purge the filth, yet can they not understande whether it pronoketh coughing when as notwithstanding, except the filth should be expelled by coughing, there is no neede of a mundificative medicine. But we will also graunt them this thing, but yet they cannot deny, but that they vse a contrary cure, in the Ulcer of the thighes, and Ulcer of the lungs, for they cleanse the one with water, and mundifie the other by coughing.

Againe, imagine the vleer of the lungs to be compassed with grosse mattier, will they also then giue the grēne medicine, or rather commaund the pacient to liche Honey, but let them tell whereby they found this, truely I will not aunswere that because it hath a certaine facultie of extenuating or cutting, whē as they doe flye most willingly from searching out such faculties, but it is not meete that they should vse Honey, as the Empericks doe, who by many observations in the like case, haue founde Honey to profit, first because they despise experiance, then for that the Emperickes doe confess that they know not what affect is in the lungs, in such like concourse, notwithstanding to haue by experiance found out that which may profit, but it is not enough for Thessalus to cure that which he doth not at all know, but he procedeth of the indication of affects. But if we truely shall graunt as before, that he knoweth all things as well as our selues, yet can he not escape that, but that the way of curation is changed in divers partes of the bodie, for it is not one way of curing to make injection, with Mellicratum, into the matrice in a filthie vlcer, or to giue Honey to be eaten, or to washe the vlcer with a spounge, but these yet be but of small accempt, the other of great, let vs ymagine an olde Ulcer to be in many partes, without inflammacions, as in the eye, eare, nose, mouth, thigh, belly, matrice, fundament, and priuie members, let it bee also, that the same Ulcer is either playne or wanteth a little hereof. Let these Thess. which haue never separated these, ans were

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vs how they will cicatrize it, for sooth with Diacadinia, for that can well cicatrize an ulcer which is in the thigh, but can that also cicatrize that which is in the eare? I wil declare to you a thing perchaunce incredible, but yet knowne to the Gods. I once found one of these most sapient Thessalians curing an olde ulcer in this sort, when as the eare of the man dyd putrefie, & wormes grew in it, for that it was soone cicatrised with Diacadinia, notwithstanding sufferring him many dayes to vse the lyke medicine, was because the eare did dayly more grievously stincke, and was filled with matter; we see him presume a more incredible thing than before, for he supposing y in the depth of the eare, there was inflammation, he vsed Tetrapharmacon, which truely must more increase, the putrifaction of the part, because it cannot ericate the ulcer, but matureate the inflammation, & when as he had vsed this medicine one day, to cure the asept, and thou maist know it to be most repugnant, by and by there was a great dele more matter, and an intollerable stench, wherefore the friends of the patient would not suffer the Thessalian to touch any more the eare, & he truely of impudentie and foolishnesse, would not onely put in some of the Tetrapharmacon, but outwardly also apply a relaxing emplaister, but when as the knif folke of the patient drew him away, suspecting the patient to be in great perill, I desired them that the Thessalian might haue the curation one day longer. For the next day after, the matter was more abundant, and the stench most greuous, which day I dyd assay, whether I might change the minde of the Thessalian, least he should kill those that were sick: ye forsaken sect, so far vioide of all methode, might yet saue some hereafter, though they be few, then I began with the fellow in this sort, whether or no sayd I, seemeth it vnto the, that there is an inflammation in the inward part of the eare, & therfore thou vseth relaxatiue medicines, and he did stoutly bouch it so to be, and also that it could not be otherwise: whether or no sayd I, hast thou seene at any time an Ulcer ioyned with inflammation to be cured, with most sharpe Minger and Glauces? Neuer in my lyke sayth he, for if any

do vse the Trochisce of Andro distilled in vineger, he may peraduenture cause conuulsion: Ergo (sayd I) if one vseth another medicine more stronger than the Andronian Trochisce, in most sharpe vineger, and that to the eare, which is a parte so neare the braine, and his coates, whether thou being iudge, shall he make conuulsion, and especiallie if there bee inflammation, these thinges seemed to haue true both to him and to the companie present, wherefore in the respect of the state of the partes, which require such as maye chieflie ericcate, but nowe haueing made tender with the curation, I would vse such a medicine.

Now for that thou hast abused them manie daies, it is not meete at once, or at one brunt, to tourne them to the contrarie, for it is lawfull for thee and Thessalus to contemne custome, as well as the nature of the partes, but thou maist not so doe, but the first daie I will vse Vineger with Glaucium, the second daie the Trochisce of Andron, and the third daie I will goe to a more vehement medicine than the Trochisce of Andro is, and vsing this thre or four dayes, if then I shall perceiue the Ulcer to require a more vehement medicine, I wil nothing doubt to vse it, & outwardlie I will applie it to the part of the head, where the eare is infected, now surelie as thou doest a relaring Cataplasme, but some one medicine that can vchenientlie ericcate, such a medicine as is made with Salicen, or else applie Andronean Trochisce with Vineger, or some other that doeth more drie, for seeing the parte which haue cure is most drie, it behoueth most stronglie to drie it, for that the affect it selfe may be cured, it sheweth that the contrarie must haue applied to the parte it selfe that it is most like vnto, and so as I haue sayde, I wrought and cured the man without anie more vehement medicine. But to certaine other which require more stronger medicines, whereas the Ulcer had infested the eare one or two yeares, haue applied a medicine more vehement than these rehearsed, and that was Scorta Ferri, beaten and searced through a most fine Hearce, and after brought as

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It were unto fine flower, and ofter boiled in most strong
Wineger unto the thicknesse of Honie, it is certaine that
there must bee a great deale of Wineger in the mixture, but
as I haue often sayde, thou must seeke the plentie of me-
dicines in other of our Commentaries.

Now we haue finished that belongeth to a methode, so
seeing the place of hearing is most drye, it doth require me-
dicines that may most vehementlie exiccate, which we
may not applie to anie other part, but to the ulcerate part,
peraduenture the Collirium made of Dialibanoton, unto
the nose.

Also it behoueth to vse that which is more drying than
in the eies, but yet not so much as to the eares. Wherefore
all the Trochisce rehearsed be profitable, and also the me-
dicine ascribed to Musa, and other of the like kinde. All
Ulcers of the mouth if they be moist, requirey vehement ex-
iccatives, as Diaphrigis, both alone, and also mixed with
Honie, or Wine, or Drimell, and further, that which is cal-
led Iris Anthera, and these either drye, either mixed with
Honie. Also Musa is a medicine so profitabile. Al-
so the iuyce of Rhois and Ompbacine, and other which doe
stronglie drye. What doe I tarrie in rehearsing these mat-
ters? But the simpler Ulcers of the mouth maye aptlie bee
cured by medicines which do moderately dry, as these, which
for that they are in continuall vse, are called Stomatica,
such medicines bee Diamoron, and of the fruite of Rubus,
and of the iuyce of greene huskes of Walnutes, and yet
more than these, that which is made of Must and Cipresse,
and those Ulcers of the mouth that are verie moist, neere
unto the bones, so that the bones bee in daunger to be pu-
trified, these because of the nature of the bones which is
drye, requireth most vehement desiccatives, therefore I doe
alwayes make fine the Trochisce aforesayde, and put to
these medicines drye.

The

The xi. Chapter.



Arthermore, we haue before set ouf the kind of medicines meete for the bladder, matrice, and Intestines, and lungs, which you must vse in euerie of them, taking the kind of the medicine of the substance of the sicke parte, but first considering the affect, and taking the waie of vsing them, of the forme and scituacion, and haereof sprang clisters, for the mouth in Greke called Otenchitas, and Clisters for the Matrice, named Metrenchitas & Catheteras, and the Clisters for other partes. Ulcers in the Stomacke, breast, and lungs, are cured by those medicines which are eaten and dronken: the Ulcers in the Intestines are two waies cured, for those that are next to the Stomacke, are cured by those medicines which are eaten and dronken, and those which are lower in the intestines, are cured by iniections made, when neither that which is ministred by low by Clisters, can come to those Ulcers that are neare unto the Stomacke, neither that which is received at the mouth, can in full strength come to the lower partes, and so the Ulcers in the breast and lunges, are more hardlie cured than those in the Stomacke, for that they are further off, and there the strength of the medicine somewhat abated, and for this cause the medicines received at the mouth, ought to bee stronger than those which are presentlie applied to the Ulcer, and for that cause the Phisitions haue excogitated most strong and cutting medicines, whereas they will purge the mattier in the breast and lunges, yea verilie, such as would cicatrize the Ulcer if it were in the Stomacke.

Also that this is thrown out by coughing, that is taken of the forme of the partes, because these haue no such passage, as the matrrix, bladder, eare, nose, and mouth, and hereof commeth it, that the Stomacke may be purged two waies, upward by vomite, and downward by the stole, for this kinde of Indication is taken of the Instrumentall partes,

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partes, inasmuch as they be instrumentall, like as those that are to bee exiccate, are taken of the nature of the sicker partes of the affectes themselues againe, such as in Ulcers, because our disputation was of them, but that they are to bee drie, as is before set out, and also if they will purge mattier in the stomacke, they cannot without daunger prouoke vomite, for if there bee fleame fired in it, to cleanse it by Drimell and rotes, but they shall more safelie vse deiection when it is perillous, least hee that vomiteth shoulde feare that is ulcerate, and should attract some ill iuyce from the partes adiacent, and for this cause the Ulcers of the lungs are most harde to bee cured, because thou canst not purge them but by coughing, and if thou prouokest the cough, thou fearest the partes, so that the ill by mutuall successe, cometh to a circle, or as we may terme it, made worse, for those partes which are torne, doe againe make inflammation, and secondlie the inflammation must bee matured, and the mattier againe requireth to bee purged, so that of all these the cure is made difficill, both for that those medicines which are conuenient, cannot touch the Ulcers, as they may in the stomacke, and that in the midde waie, they loose well neare their vertue. And further, because by respiration they are moued, and are rent by coughing, wherfore when as anie vessell in the lunges is ruptured, if it be not adglutinated before there commeth inflammation, knowe thou that afterward it is incurable.

The xij. Chapter.



¶ Ut the vlcers which are in the inward cote of Aspera Arteria, & chieflie which are neare Larinx, or else in it these may bee cured, and we haue healed diuerse which were so affected, trulie we finde the curation of these vlcers, by this occasion, in the beginning of this great Pestilence (which I praise God may once cease) a young man who had beeene sicke nowe nine dayes, all

all his bodie brake but full of vleers, which happened well
nere to all that escaped, & that daie he coughe somwhat,
the daie following when he had bathed hym, he soothwith
coughed more vehementlie, and therewith voided a little
crust named Epheltiss, and the man had manifeste feeling of
an ulcer in Aspera Arteria, that is in the necke nere unto
Iugulum, and he also opening his mouth, we looked in his
throate, if that there were anie ulcer in it, but we could see
none, and truelie the patient shold manifestlie haue felte
it, by the going downe of the meate and drinke, if anie
had bene there, and we also to be more certaine, made
him take certaine things with Vineger and Mustard, but
none of these did bite hym, and yet hee felte dolour and paine
in his necke, in which place hee was so vexed, that hee was
constrained to coughe, wee perswaded hym all that wee
micht, that hee shold resist it, and not coughe, which thimg
hee did, and that with the more easie, For that which dyd
irritate was little, and wee by all possible meansas, gaue
diligence to cicatrize the Ulcer, applying outwardlie me-
dicines ericatuer, and hee lying vpright, wee gaue him
moist of those medicines, which are god in such lyke vleers,
bidding hym to holde it in his mouth, and by little and lit-
tle to let it flowe into Aspera Arteria, he so doing, saide he
felte manifestlie the force of an astringent medicine aboue
the Ulcer, whether that the force of it by transumption was
sent therethen, or whether the medicine it selfe in forme of a
dew flooeth through the Arterie, as it were strained to
the Ulcer, the patient himselfe was boide of the knowledge
in Phisiche, being of the number of those which care by vse,
and exercitation emperiklie.

Therefore hee sayd that hee felte both the medicine flow
into the arterie, and that it also sometime prouoked cough-
ing, but he did much triue and staied the cough, and hee
of his owne accord, being taken with y sicknesse at Rome,
remained three dayes after the nine daies were past, after
taking shippe first hee sailed through a Riner to the Sea,
the fourth daie after hee came by shippynge to Tabia, and
vled the milke, which hath a meruailous vertue, and not

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Without cause commended. Of which somewhat to speak, the time it selfe giueth occasion, and not onelie of that milke we will speake which is at Tabia, but also of all other milke, neither must we onelie helpe those which are in Italie, but all other Nations as much as we can. Wherefore touching the milke in Tabia, there doe come many things touching his praise, both the place it selfe beeing of sufficient light, and the aire compassing about beeing drie, and the healthfull fodder for the Cattell, and this also may anie doe by arte in other places, if anie shew the heatbes and shrubbes, in an hitt somewhat high, which may make the milke both astringent and healthfull, of which we wil hereafter shew examples. But yet thou canst not also make the aire ambient, in like sorte therfore thou maist choose the likeliest there as thou art.

The aire shall bee most like where there are such things like it, the height of the hil moderate, thirtie furlong from the Sea, or somewhat more, the place it selfe toward the Sea, for Tabia is in the lowest straignt which is betwixte Surrentum and Naplis, but more onie the side toward Surrentum.

Furthermore, all that side of the hill is of good bignesse, stretching in length to the Sea Tirherium, this hill doeth a little bend toward the West, neither goeth it wholie toward the South, therfore this Hill doth kepe the straignt free from the winde which bloweth from the East, Eurus subsolanus and Boreas, there is ioyned to this in the lowest of the straignts, another bigge Hill, which the auncient Romanes in their Histories, and those also that bee now diligent, call Vesuvium, now Vehvium is a famous and new name, and knowne to all men, for the fire sent out of the earth in it, which thing doth not as I thinke, helpe to the drynesse of the aire, and that beside the fire, there is not in all the straignt either standing water, marsh, or cloud of anie account, this Vesuvius Hill is toward all those windes, which blowe from the North toward the Eastuall setting of the Sunne, and much ashes commeth from it, euen to the Sea, bring the ashes of that was

burnt in the hill, and of that which yet is burned, all these make the aire drie: surelie there may bee the like drie hill in other partes of the earth found, that is not farre from the Sea, neither yet so bigge, that it is subiect to the violence of windes, nor yet so lowe, that it shall receiue easilie the hauours of the feldes. Beware also that it bee not toward the North, so shoulde it bee auerted from the Sunne, and if it may bee in a temperate place of the world as that is which is at Tabias, it shoulde so much profit, let the hearbes in the Hill be these, Agrostus, and Lotus, and Polygonon, and Melissofillon, the shrubbes, also Lentiscus, Arbutus, and Rubus, and Hedera, and Cetis, and such lyke, and so hast thou the hill prepared. The Cattell that doe feede on the Hill at Tabias, are Kine, and the milke of these beastes is as thicke as the milke of Asses is thin, and I truelie least there shoulde bee anie kinde of milke that might profit, wanting of Kine thicke milke, of Asses thinne, and of Goates that which is a meane, I did put in to feede, both Kine, Asses, and Goates, the olde Phisitions would haue a woman giuing milke, to those that are consumed with Pthoe, to stande and giue them sucke, vnto whose minde I agree, both for that it is naturall, and also for that they would haue it taken before it were refre-
rated of the ambient aire.

Furthermore, let this bee to thee a great precept, that those that shall haue neede to drinke milke, that the beast standing present, they drinke it presentlie as it is milked, putting Honie into it, whereas it curdeth in the stomacke, or if thou wilt haue it spedelier to passe into the bellie, adde some salt. And the young man that had an ulcer through the Pestilence in Aspera Arteria, was cured of it, and manie other after him.

Another young man of xvij. yeares in age, when as he was vered with Catarrhus many daies, first with the cough he voided blood fresh, but not much, after that, a peice of the pannicle which outwardlie couereth all Aspera Arteria, ascending vnto Larinx, it seemed to me, conieouring both by his thicknesse, and feeling of the patient to be the inward

uncle of Larinx, but this hurt not his boice, and this alſo though in longer time; it was perfectlie cured, but thone which come to this aſſeſt through the Pestilence, ſeemed to bee verie eaſlie cured, for that his whole bodie was heere purged and drieſed, for that many of them did vomite, and all were made laratiue, ſo that thone which escaped wer purged, they had blacke Pallules aboundinge through the whole bodie. In many they were ulcerous, but in all they were drie, and it was maniſtel to many that beheld them, that they were the dredges of the bloud, which putrifid in the Feauer, which as it were lyke certaine ashes, Nature did thrust out to the ſkinne, lyke as it thrust out manie other ſuperfluities, but there is no neede of Medicines for these Exanthemata, when they fall off by themſelues in this ſorte, thone that had the upper parte of the ſkinne ulcerate, the crust of the ulcer fell off, and the parte vnder it was almoſt whole, and after a daie or two was cicatrized, others whose ſkinne was not ulcerate, the Exanthemata it ſelſe was rough and ſcabbie, and fell awaie like a certaine ſcale, and after were cured, therfore it is no meruaile though thone that haue Exanthemata in the lungs, be cured because of the diuineſſe of the Ulcers, the which before we haue ſhewed, that the purpoſed ſcope of curation in all Ulcers, that in theſe Ulcers ſpringing through the pestilence, was heere preſent, for they were all drie and rough, and many of them like to a ſcab, and many like Lepria, therfore ſeeing that Experience teſtifieth with reaſon, and that the curation of ulcers haue this one end, that is to ſaie, to be exci- cated, you may ſane many of thone that casteth forth bloud from the lungs, as we our ſelues haue done.

The thirteenth Chapter.



Now we haue before declared how thone ſhall be cured, that haue broken anie great vefell of the lungs, either through falling fr̄ high, or þey immoderately did ſtrain them in crying, or did beare a burthen aboue.

abone their strength, or any hard or waightie shing out-
wardly haue fallen on their brest, but how they may be co-
ueniently cured, which putteth forth bloud, through Catar-
thus, we shall now declare, putting for more manifest doc-
trine, a like example, of that the curation which was done
to a noble woman at Rome, when as she heard such like
talke, as we right now had of those, that reiecteth bloud
out of the lungs, & that she had spit out in the night, some-
what either through Catatrhus, or through coughing, pre-
sently she sent for me, promising her selfe to be obedient to
all thinges, I would commaund her, for she had heard be-
fore that time, some y if one applyed not presently strong
medicines, and that before the Ulcer was inflamed, all was
in vaine, and that this was the cause of their destruction,
which reiecteth bloud, therefore we thought not good to let
hir bloud, because through the drienesse of hir bodie, she had
abstained foure dayes from meate. But commaunded that
she should vse sharpe clisters, then with some hot medicine,
to rubbe much the thighes and handes, and after to shauie
the head, on which I layd the medicine y is made of Stock-
doues dung, and after three houres, I bathed hir, not tou-
ching the head with any fat things, thus I couered the head
with a conuenient cap, and for that time I nourished hir
with supping, after which, I gaue hir some of the Auster
fruities of Autumnne, and when she went to bed, I gaue hir
of Triakle four monthes olde, and being no elder, it hath
yet the iuyce of Poppy, somewhat strong, which is more dul-
in that which is olde, therfore it prouoketh sleepe, and dry-
eth flures, & doth a little make thick, and the Catarre per-
fектly gone, it did manifestly appeare both by the kinde of
respiration and noyse, that once the lungs needed purging,
by prouoking the cough, but that pleased me not. At y least
the second day, but keping hir in all silence, and rubbing
also the ioyntes, and binding them, I commaunded all the
other parts of the bodie to be rubbed, the head except, which
yet was hot by the medicine, againe at night, I gaue hir of
Triakle as much as one of our country beanies in quantity,
and this was not so much by a great deale, as that she had

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receiued the daye before, after that she had also slept well this night, the third day betimes I gaue hir largely of boyled Honey, and kept hir in quiet, and the day increasing, I as before did rub all hir bodie, and gaue hir to eate a Ptisan with a little bread, the fourth day betimes, I gaue hir Triacle, that was olde, mired with Honey largely, and putting on the womans head the same medicine, which did vehemently drye and heate, she being bathed & moderately nourished, I began the first day to purge the lungs more vehemently, and after that againe and againe, I bled the surrup called Diatapsias, and I set all the Sudie about the bodie, ingestion, fricion, walking and abstaining from bathing and in dyet, that was both moderate and also of good iuyce to nourish. This woman was perfectly well, having no neede of milke.

An other young man, when as he had cast vp halfe a pinte of bloud, through coughing, which came through distillation, but to the refrigerating the instruments of breathing, presently I let him bloud. And the same day twise I tooke away bloud, and of that same veine, againe the day following, I tooke bloud twise, but vsing the day before: both rubbing of the ioynts and binding, at night we gaue him our medicine, called Diasparmation. The second daye after the other taking away of bloud, I applyed to all his brest, a cerote called Diathapsia, taking it away againe at night, least that it shuld to much heate. The third day againe I layd it to threé houres, and after bathed him. I did nourish him in maner aforesaid the third day, the first two dayes with supping, the third daye first with the iuyce of Ptisana, after forthwith with some flesh which was of easie concoction, and simply prepared.

I gaue also at night, the second and the third daye, the medicine Diasparmation, because it doth induce sleepe, and take away paine, and hath power to exiccate, and when the members of respiration were in their naturall tempera-
ture, and all the bodie emptie, and that there was no sus-
picion of inflammation about the mirtured place, I began to purge him, after that drinking Triacle of twenty yeres
olde,

olde, I sent him to Tabias, and in this sorte I cured all those
which came to me the first daie.

The xiiij. Chapter.

Vhole that came after two or thre
daies, the ulcer was not cured in the
all, but in certaine ; as many as had
inflammation so great, that they had a
Feauer, of these there was none per-
fectlie cured, but following orderlie,
all the helpe, that the ulcer might be
dried, they did so much that it increa-
sed no more, but being dried, and in-
durated with Callus, they liued longer. And those that haue
an ulcer in the lungs, comming through erosion of ill iuyce,
they seeme all to me to be vncurable, of whome some haue
saide, that they feele their spittle as salt liquor, and that
the malice of ill iuyce, require a long time or it bee cor-
rected, and in time one of these two must of force followe,
either drying the ulcer to make Callus, and so the affect to
remaine incurable, or else not drying, it doth putrefie, and
also devoure the partes about it, and so in time the lungs
to putrefie further, among those that had ill iuyce, & there-
of did cough, yet not reiecting hetherto bloud, by these our
prouidence were made perfect : at the first it doth behoue
to bee most carefull, that neither the cough, neither that a-
nie thing floweth out of the head into the lungs, he shall
sle that by a thre folde remedie : first by purging, next by
taking Diasparmation, and last, by hauing regard to the
head.

That which shall purge, must haue diuerse faculties, to
purge diuerse kindes of extrements, of which sorte are our
Pills, which are made of Aloes, Scammonie, Colocinthis,
Agarice, Bdelium, and gum Arabice, they wil also suffice,
which are made without gums, & after if need require, bles
to purge black choler. The head shal bee prouided for with
þ cerote called Diathapsia, & these are at the first to be done.

After

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After the Patient is to be nourished with meates of god iuyce, friction, walking, and bathing, we will shew the me-
thod of these in a conuenient place of our worke, and sure-
lie these are such as haue most need of milke, and those that
neglect it, of all other are incurable, but as concerning let-
ting of them bloud, know that those which seeme to haue a
little bloud, being brought, as is said, to some better iuyce,
thou may let bloud, and againe restore in like sort. Also to
purge, and againe restore, and then againe if neede bee, to
let bloud, and especiallie whereas the masse of bloud, is as
it were a vicious and grose skin, but those that are strong,
and haue much bloud, must by and by at the beginning bee
let bloud.

The xv. Chapter.

Here is none of all these, which I haue ei-
ther now, or before declared, that I haue
inuented or vsed, according to Hyppocra-
tes waies, which is not examined and ap-
proved by iudgement, but also tried by ex-
perience, in which we suffered the perilles
of the error. They shall haue profit by the vse of them that
haue regard to the workes of the arte, for some of their
talkes are true, and some sophistical, but what speake I of
Sophists? when as there are some Phisitions of estimati-
on, which haue set out whole volumes of reiection of bloud,
and haue written many small rules right well, making no
mention of anie principall remedie, vnderstanding by lit-
tle and little, those thinges which rightrie admoueth the
sick to get his health againe, in these that are not altogether
desperate, and are cured by letting bloud and purgation,
and those things which strengthen the head, and we shall
haereafter speake more diligentlie of letting bloud, when
as we shall shew the curation of ill iuyce. Therefore we
must not begin, as many Phisitions iudge, with small re-
medies, neither must we thinke as they doe saie, that these
small remedies are first to be proved, and then if they doe
profit

profit nothing we shall apply greater, this opinion is true in such diseases as are without daunger, but it is furthelſe from reason, to begin with ſmall remedies, where the patient muſt die, if he once haue Pthoe. For like as all other things are rightly ſet out of Hippocrates, ſo also is that Aphorisme rightly ſayd, that vnto extreme diseases, principally extreme remedies profit, by what opinion therefore was Erasistratus ſo madde, ſo ſlow & dull in the beginning of ſuch affeſts, but after when occation was paſt, to be ſo diſtigent, for being perſwaded by a moſt fond reaſon, he neuer doth let bloud, when as bloud is required, nor purgeth any man, or yet doth exicate his head. Fro which things if the patient being in daunger of that Pthoe, keepe and abſtaine himſelfe, althoſh all other things be rightly done, I think he doth nothing moſe, for he refuſeth to let bloud, and doth onely uſe to diuert it with binding of the ioynts, whereby as he himſelfe ſaith, there may remaine plentie of bloud againſt the time of inflammation, and that we be not for want of it, to nouriſh þ patient, but peraduenture ſome wil ſay: ſir how Erasistratus? If after the ruptured veine, the inflammation occupieth the lungs, there is no cauſe why thou ſhalt hope to cure the man, for conſiderations which I haue ſet out before. Wherefore he ſhall now no moſe neede this trauell, being betrayed, or deceiued, by thee at the beginning, for he doth like to a gouernour of a ſhippe, when through his negligence, the ſhip is caſt away, he geueth to ſome one of the paſſengers a borde in his hande, and perſwadeth him ſo to ſaue his lyfe, but Erasistratus, perchaunce did ſuppoſe, that an inflammation was in the number of thoſe, that neceſſarily follow a wound. Notwithſtanding if he ſo thought, he was in great ignorance, when any man may beholde great wouuds without inflammation, to be gluſtinated, of ſire hundreth, ſuch as dayly doe fight a combat, ſo that the ſecond, or fourth daye, they be in ſafetie, and we haue cured many of thoſe, who had ſome vefells of þ lungs ruptured, by falling, crying, or ſtripe, before þ any inflammation ſprang in the ruptured vefel, and if he doe affirme any of theſe, to haue inflammation of the lungs, he doth

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repugne with his owne decrees, affirming both that, and the principall couering, which is next to the heart, to haue inflammation, and also to be free from a feauer, also the inflammation being broken the man to voyde out nothing. Therefore againe, let him heare of vs, that the Ulcer can not be adglutinated, if the lungs be inflamed, and that if inflammation commeth, of force he shall haue a Feuer, and that when the inflammation is broken, the patient shall with coughing voyde mattier.

Therefore if one hath never a Feuer, or cough, nor voyded no Saines, from the Ulcer, and inflammation, by what reason is ther in the lungs of this man any inflammation. Therefore both this principall remedie is vnjustly of him condemned, & also he letteth slip purging, without making mention of it, it is no medicine of affect, set out of him against any of the sozenamed kinds of grieves, but if þ head send downe flur, it shall be kept in the same state, or if that cough followeth, through intemperatenesse of the members seruynge respiration, that shall also so remaine, so that Erasistratus, shall be like vnto the Image maker, who, when the partes were perfectly made and finished, he left the Image without eyes, for to what beautie I pray you are the other parts, when as thou wantest thine eies. Afterward a Gods name, seeing so excellent men haue erred, that famous man Thessalus, which doth not at all know the art, iudgeth himselfe worthe to be called a Methoditian, and we see now almost all his disciples to let bloud, not onely so many vnto whome bloud letting is not profitable, but also to those kinde of remedies which ought to be iudged hurtfull, especially, if they should stand in their owne suppositions, and also to those that are strong, which reiect and put forth bloud, either by vomiting, or coughing, but how shall these hang together, that both they byd to let bloud, where there is reiecting of bloud, and that in their Commentaries they write the remedie, herein to agree with ad-dict diseases.

Now therefore let them call them selues no more Methodicians, but Emperickes. If setting apart reason, which they

They thinck to be right, to vse onely experiance, to the finding out of remedies, are they not in these most clearely found neither by reason, neither by any Methede, to doe any thing. Much more when as they say the parts are vnprouis-
table, to the finding out of the cure.

But if any doth call to minde those thinges which we haue saught, of the Eares, Nose, Eyes, Mouth, Breast, and Lungs, also of that we haue said, of the matrix, bladder, and stomacke, he shall finde them to erre, all the way, such one was he, that to the inflammation in the secrete parts, he applyed the Macedonian medicine, and with this also a relaring Cataplasme, euен that notable one, that is made of Bread, water, and Dyle, also a nother like to him who vscd the same medicines to the place exulcerate. But we will speake of such, when we shall dispute of inflammatiōns, but those Ulcers, which are in the yarde, or fundament, without inflammation, require no relaring Cataplasme, but a Cicatrizing medicine, not onely of that nature, that may cicatrize the Ulcers in the flesh, but that they may so much the more exciccate, as these partes are drier than the flesh, yea, and that which thou maist more maruell, the Ulcers which are in the ende of the yarde called Pene, are more to be dryed, and those which are in the necke of the Bladder, called Cole, and those which are without the ende of it, called the Acorne or Glans.

But the Ulcers in the foze-skinne are to be lesse dryed, and yet lesse than these, whatsoeuer are in the skinne which conereth. Therefore when as one of these Methodelle Phisitions (I mean these Thessalians) could not cure a moyst Ulcer, in the Acorne, or Glance, with Epulotike medicines, that is with such as doe make a cicatrize.

He chose mee of counsel, & when he heard of mee the part required a more drying medicin, because it was of drier na-
ture, he did soothly beleue me, but being of force constrained
to vse some of our medicines, y Ulcer was cured in. 3. daies,

and

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and it did well appere that the Phisition received, not so much in the health of the patient, as he was so wifull he was trained vp in ill kinde of doctrine, for the medicines used of vs which is made of Paper combust, cureth these kinde of vlcers, like as Dill and Gourds, being combust and strowed vpon the grieved part, and vsed as before, and other like which in like sort doe vehemently drye, & if there be any such vlcer, voyde of moysture, to such onely Aloes is a conuenient medicine, it must be sprinkled in, but dryed and made into most fine pouder, and it doth also cure well the vlcers of the fūdament, with dry Cadmia, washed in wine and dryed, hath the same vertue, and Litharge is of like facultie, next in vertue is Molibdena, and Pomphe-lix, doth lesse induce dolor than the rest, and is not to any of them inferior.

If the vlcers be moist, both the rinde of the Pine tree alone, and also Lapis Hematites, be very good, and if ther be any deepenesse, when as thou wilt rayse flesh, put to any of the foresaide medicines, so much Manna, as shall suffice to incarnate withall, neither doth this Methodlesse set, know any of these, so much as by dreaming, seeing they suppose that every wound, in what part of the bodie so euer it be, require one curation, neither how it behoueth to cure certaine wounds, as those which doe happen to Abdomen, of which in the booke follow-
ing we shall intreat, with all those which yet doe remaine.

EINIS.



THE SIXT BOOKE of Galen, called in Greeke

θεραπευτικοῦ, and in Latine, Metho-
dus Medendi.

The effect of the same.

- 1 The curation of the Nerves contused, and the tendons vulnerated.
- 2 The curation of wounds which are in Peritoneum.
- 3 The curation of the inward wounds of Peritoneum which reach to Abdomen and Omentum.
- 4 The curation of the affects which chance to the bones.

O. *Methodus Medendi.* The

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The first Chapter.



Nothing doubt but that there be
manie, vnto whome I doe seeme
prorix, in that I haue hetherto set
out, how by a methode one kinde
of disease may be cured. It is fru-
tie inete, that they do not so much
impute the length of them vnto
me, as vnto these, who little under-
standing such thinges, as Hyppo-
rates most trulie hath written, do

vnusuallie goe about to reprehend them, who as I haue
shewed, doe not know how to cure rightlie an ulcer, much
lesse then, that which is greater, and that one kinde of dis-
ease, in which an ulcer is numbred. If skilleth not whe-
ther you cal it solution of continuallie, or vnitie, which now
is shewed, and the method of curing it, in what member of
the bodie so ever it bee, keepeth the common Indications,
which are taken of the affect, but those that be taken of the
partes will haue other affectes. When this happeneth in
the fleshie partes, it is called an ulcer, and hath indication
of curing, which is common to all affects against nature, y
is, the affect it selfe, which as it is an affect, is to be taken
awaie by his contrarie, as diuision by vnitio, for the gene-
ration of this affect consisteth in diuision of vnitie, and ther-
fore in the bone it is called a fracture, in Greeke Catagma,
in the neruous pannicles Spasma, in the muscles, a rup-
tion, whose differences are before set out, yet so this dis-
ease when as it hapneth in a vein or arterie, it hath no p^{ro}-
per name, but borroweth sometime the name of an ulcer,
sometime of a wound, and sometime of aruption, but we
haue often saide, that he ought not to be so carefull for the
names, whose scope is, to finde out the knowledge of things.
Therefore neglecting names, let vs rather hale hither, see-
ing that health to the patient commeth not of exquisite im-
position of names, but through conuenient remedies: again,
let

let vs call to minde this most impudent Theſſalus, which ſetting out no method of curing an ulcer, ſuppoſeth that he hath ſhewed them all, for verie idiots do know, that an hollow ulcer muſt be filled, & a ſimple wound adglutinated, yet doth not the vulgar people know by what method he may finde medicines, wherewith that which is hollow may bee filled, or that which is ſimple may be adglutinated, & that is put out to be conſidered of the Phiſition, in which one exelleth another, for as we haue haeretofore ſaid, who that is exerced in the curatine method, ſhall both finde out re-medies, and also vſe rightlie ſuch as are alreadie inuented,

The ſecond Chapter.

And that we may now ſet out anſe thing y may hence forth agree with that is before ſet out, let vs faine one to come unto vs, who hath only his ſkin pricked with a needle, if this man be ſuch a one, in whom ulcers will eafilie be healed, if thou let him go to his accuſtomed labours without medicine, yea, y member being alſo bare, he ſhall taſt of no ill, but if he be ſuch a one in whom ulcers will hardlie be cured, then the member will firſt ake, then haue a pulse, & alſo inflamation, but the Empereor ſhal leарne the nature of the patient, by exa-mining & queſtioneing, we truly by ſuch exa-mination, vſing al- these things which are ſoand out by expe-rience, & nothing the leſſe by thoſe ſigns, which we take of the na-tures of good & ill iuyce. And furthermore, of thoſe which be of quicke or dull ſeeling. Moreouer, of thoſe which are burthened with fulneſſe, or haue but little iuyce, being not ignorant that he ſhal be oppreſſed with inflamation, which is either Plethori-que, or haue euil iuyce, the Greces call them Cacochymei, or is of quicke ſeeling, or vexed with ſome of theſe, or elſe with all, & that he that is contrarie ſhall ſeele no hurt, & we beholding theſe things, wil not put to adglutinative. Such are many of their me-dicines which are caſtled Enema, & bee preſentlie applied to greene woundes, but a ſoft medicine and gentle, & that ſhall all wage doleur, but when as there is a great diuision, there we muſt bend our ſtudie y the lips

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of the wound, may be united and closed with desiccatives, and where the division is made with a needle or stæle, thers regard must chieflie be had, that the part be not vexed with inflammation, and hereof it is manifest, that the indication of a greene wound set out of Thessalus, doth herherto teach vs no more than euerie private person knoweth, for it is no great matter to knowe what behoueth to bee done, bæing a thing naturallie grafted in all men, but to know how thou shalt performe it, that onelie doth belong to Artists, for if anie shoulde build a ship, we all know(yea, being no Shipwrights) in what place the things which governe the ship are to be placed, in what place the starne must bee, and where the beke shoulde stand, and all the rest, yet all these profit vs nothing, being ignorant how the ship is to be builed. In like sorte, he that goeth about to build an house, is not ignorant, that the foundations of the walles are first to be layde, neither that the walles set on these, or that are to bee erected, ought to bee directlie right, neither that the roose must be set on these walles, neither that the windowes, doyses, and other partes of the house must bee accordinglie placed, but what doeth these thinges helpe to the building of a House, insomuch as haue bæing ignorant in the arte of building, knoweth not how to builde it. Therefore it seemeth sufficient unto Thessalus, of all other men most sapient, touching an artificious knowledge, to understand what ought to be done, but we haue shewed in these Wokes before written, that this is but a certaine beginning of those wokes which are looked for of the Artists, being no proper part of the arte, but such as is common to all men, for the first indications in euerie arte, are naturallie grafted in all men.

Wherefore if this bee sufficient to make Artists, what letteh but we may build shippes, and make matter, and all men maye readilie make shooes, and garments, and houses, and also to be Architectes, Musitions, and Rethoriters, but it is not so, neyther is haue a Physition, that knoweth howe that there must bee made naturall union in the wounded parte, but haue whiche vnderstan-

understandeth with what thinges that maye be done , al-
though that this is not inough, if he knew not how to vse
them, but he onlie is a Phisition, who knoweth all the way
so farre, vntill he may attaine his desired scope. Therefore
it happeneth to these methodlesse Disciples of Thessalus,
that presuming great thinges aboue their might , they at-
taine not vnto those , which other wise they might . For
when one latelie was wounded with a Stile in the hand,
in such sorte, that all the skinne beeing diuided, some of the
nerues vnder was pricked , a sapient Thessalian in the be-
gining applyed an emplaister, which hee often vsed with
good successe in great wounds, he thought (I suppose) that
euerie wound had one curation, but an inflammation fol-
lowing, hee applied a Cataplisme, which is made of wheat
floure, and so rotting the member, killed him within sea-
uen daies . Neither can it bee numbred how manie haue
perished by conuulsion , happening into their Peoman
handes . Wherby if God will , this Thessalians decree
may bee kept, and euerie græne Ulcer is like to bee healed,
and that the partes affected giuing no indication. But the
true methode is not as this methodlesse methode of Thes-
salus, but euuen now, and that after so great Phisitions, there
may bee found, not onelie better medicines than haue bene,
but also a vniuersall waie of curing , for no man vsing
presentlie at the beginning those medicines which we haue
inuented, fell into conuulsion, for I truelie noted where-
of a nerue was, and how there followe of necessitie greater
colour than in other partes , because it hath Sharpnesse of
feeling, and that also of force there followeth inflammation,
except one did all wage the dolour , and let the generation
of inflammation.

Therefore it seemeth reasonable to mee, that the wound
of the skin bee kept open, and without glutination, where-
by the mattier may flowe out of the wound , and then to
vnburthen the bodie of all superfluities, and chiefelie to be
carefull that the wounded parte bee free from dolour, so I
haue ercogitated not a fewe medicines , which beeing ap-
plied to the wound , doeth meruailouslie serue both vses,

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both to mitigate dolour, and to make way to the comming out of the mattier, and it shal bee more sure if the skinne be wider cut, and that the bodie bee emptied by blood letting, if the Patient bee strong. And if the bodie bee full of ill humours, presentlie purge him, and warme water, (although it doth much mitigate other inflammations,) it is most hartfull to wounded nerves, seeing their substance is made of a moister mattier refrigerated and conicaled, and all such constitution is resolued, and doeth putrifie by those thinges which doe both make hot and moist, therefore I kept those which were thus wounded from warme water, iudging it meeter to foment the place with warme oyle, because that I haue also shewed, that oyle beeing applyed colde, doth stoppe the small pores, but if it be hot, it doth digest.

Furthermore, I vied also crude oyle, called in Greke Omotriues, and that which had an astringent faculty, & those which was most thinne, as Sabinum, which if it be two or thre yeres olde, is the more profitable, so because that which is olde, doth more digest by euaporation than that which is new, and how much elder it is, so much it is able to digest, but yet it doth lesse cease dolour in medicines. All my whole scope was to have their facultie attenuated, and moderatlie heating, and which might exiccate without inducing of dolour, seeing that this onelie could drawe the mattier from the bottome, the part being thereby neyther contracted nor yet bitten. Trulie I first vsed Turpentine and Rosen both alone, and miring with it also a little Euphorbium, I vsed it alone in Chilidren and Wommen, and generallie in softe bodies, but with Euphorbium in hard bodies: in like sorte also Propolis, both alone, and softning it also with Euphorbium, and if it were moze hard with some thin oyle. I vse also in hard bodies Sagapenum, miring it with oyle and Turpentine, and after the like sorte also I vse Apoponax, even as I doe Sagapenum. Also Lachrima, Epreniaca, is not vnproufitable, if one make an emplaister of it, in such sorte as we haue made with Euphorbium, but we haue not approued this by exerience, as we haue

haue done all the other, for it behoueth that the invention of remedies which commeth from a true methode, doth goe before, and then experiance for the more certaintie to follow this, and we hope that by the same Method. Also Sulphure which hath not touched fire, nor is stonie, but of thin parts, shall profite him that is wounded in the neruie partes, mixing so much of it with thinn oyle, as that it come to the thicknesse of Sordium, or as you would saie, rotten mater which commeth out of a soze, and in strong and harde bodies thou shalt profit if it bee as thicke as Honie, for that is also allowed by Experience, we haue also excogitated, to applie to this wound washed Lime mixed with thicke Oyle, which if it were washed with the Sea water, it wold more profite, it is best to wash it in the dogge daies, and if thou doest wash it thre or four times, the medicine is the better, but in what manner such medicines are to bee prepared, thou shalt understand in our Commentaries which we haue set out of the composition of Medicines. And it is heere sufficient for me to shewe that I haue invented both these, and many other medicines against the woundes of Nerves, seeing that I never saue them vled vnder anis Maister, neither yet see them sette out in anie of the olde Bookes of caring, or in the Bookes of the faculties of the auncient Phisitions, but I tooke indication of the nature of thinges, which I thinke to be the office of the Phisitions which vseth a Method.

But this wonderfull Thessalus, when he never yet invented one medicine, doeth affirme, that euен nowe the matter of them to be knownen, but the matter of many medicines, which we haue excogitated, is not onelie vnkownen to Thessalus, and the Phisitions before his time, but vnto those which hath beeene since, vntill this daie. For I in times past being called vnto one, which was made rotten of these methodes Thessalian Phisitions, and beheld that hee woulde applie that Cataplisme which is made of Wheate meale, having no other medicine present, I asked of a certaine Potter, neighbour to the patient

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some

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some lée, and by boiling it in Barlie meale, and not in oyle and water, as he did the Wheate meale, I applyed it. After which, in like sorte, the meale of Eruum boiled, I applied it to the nerue, the inflammation béeing inflamed and rotten, by the good cure of these Thessalians, I delivred the Patient from the same putrefaction. But of these woundes which putrifie with inflammation, wee will largely dispute in a conuenient place of this worke, and that is now sayde is sufficient for wounded nerues. And truely among those medicines which wee haue found out, manie do vse that emplaister which is made of Euphorbium, Ware, and molten Rosen, and so to make a composition thereof, and some suppose it to be my inuention, but I made it so at the first, and peraduenture some mired with it Flos Salis, or such like thinges, which might alter the choler, and not diminish the vertue of the medicine, but through ignorance one may adde such lyke things, that shall change the vertue of it. But wee made it of Ware, Rosen, Turpentine, Pitch, and Euphorbium, putting in one parte of Ware, of Turpentine, and Pitch, of each, halfe a parte, so that the quantitie of these two, maye bee more than the Ware, or you may mire the one of these with the Ware, and also in the scarcenesse of Turpentine, you may aptlie vse Humidum pineam, that is to saie, moist Perrosen, and also to put into these Abietenam, but Scobilina, is onelie meete for harde bodies, wherefore it is not to bee mixt for softe bodies, therefore if thou doest mire Humidam resinam, then put that in thy Euphorbion beaten and searced, to the other béeing molten, let the waight of it be the twelfth part of the ware, or a little more, when as thou determinest to make the medicine stronger, but if it be drye as Fucta is, then the Euphorbion desireth a little oyle, wherefore I beating it with oile, and making it to thicknesse of Honie or Hordium (which is thicke mattier) the other after the melting béeing colde, I doe mire them, stirring them together.

Also I often mire in making the medicine so much water as maye quite euapour awaie and bee consumed,

In melting the mixed simples. But all this kinde doe most appertaine to the treatise of compounding medicines. Now it suffiseth as before we haue done, to put forr examples sake, a fewe particularly, shewing what the kinde of medicine ought to be, for shou shalt finde in our worke, De simplicibus medicamentis, a copious matter of medicines, and you must prepare them, as I shewed in the work of their compositions. Wherefore it is sufficient to haue declared thus much, and to passe forth to other things.

The curation of the wounded Nerve, doth require medicines which may prouoke a moist heate, and doe strongly drye, and that also by the substance of their making, hath power to attract, and is of thinne partes: truely the curative methode, doth not onely profit to the inuention of medicines and diet, but also to the vse of these which are invented, for like as before we haue declared, so now also we doe affirme, that he which goeth about to finde apt medicines for an Ulcer, without a methode, cannot vse the least of them rightly. For he is able to cure by a certaine Method, who vnderstandeth how much the application of the medicine, hath either dryed the affect, or made hot, or mitigated, or increased, for he onely doth know how to adde vnto those which he vsed at the first, or to take away from them. For when one had applyed at the first to a wounded Nerve Dia Euphorbion, or that he had luckily before made profe of it, he shewed mee how the third daye that the wounded part had dolour and inflammation, maruailing that the medicine did nothing profit, I then asked the patient, whether the first day when the medicine was applyed, he felte not a soft heate, as it were of the Sunne, and he denied to haue felte any such thing. Then againe, I asked the Phisition, how long he had that medicine by him prepared, and when he had cured with it, he aunswered, that he had it a yere, and had cured with it two children, and a young man, & when I demaunded of the body of the young man: he affirmed that it was white, and soft, whē I heard these things, perciuing that there lacked Euphorbium, for this young mans temperature.

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I demand the Emplaister, and also Euphorbium, and fassing of both, so much as I thought sufficient to mire them together, I bad him soften the medicine with his handes, & so beat the Euphorbium diligently, and these being done, I bad him mire them together, and I making somewhat hot, Oyle of Sature, which was olde, and foment therewith the wounded part. And opening lightly the punctures which was close, I did put the medicine into the hole, and willed him to abstain from meate. I bad also the Phisition, that when he did take it away at night, that he should vse the oyle in like sort as he had seene mee. And these being observed, the day following the affected part, was found void of dolour and inflammation. And all they that were present, vnderstoode that to be most true, (that we often saye) the medicine can doe no great thing, except there be one, that can rightly vse it. For the right vse is that, which procedeth by the same Methode, which we haue often set out in the bookes going before.

All the vse of medicines being referred unto it, colde, moyse, & drye, as vnto certaine rules, which Methode these Methodlesse followers of Thessalus, are not able rightly to follow, neither yet Erasistratus, or any other Phisition, which hath not sought out the Elementes of bodies, or hath put out other thinges than those which we haue here comprehended.

The third Chapter.



But if the Nerve be not pricked but cut, you must consider in what sort it is wounded. Whether it be cut ouerthwart, or in length: and also how much of it is devaded.

Lette vs first put for an example that there is so great diuision of the skinne, that the bare Nerve doth appeare, and that this Nerve is cut in length, and not ouerthwart, thou shalt not apply to this Nerve any of the rehearsed medicines, which are made of Euphorbium, or Harpe medicines of like kinde.

For

For the bare nerue cannot now abyde their force, as when the skinne was betwixt it and the medicine. Therfore vs
thou in this case washed Lime dissoluued in much oyle, and
also Diapompholix is verie profitable dissoluued in a great
quantitie of oyle of Roses, and it shall be the better, if
both the Oyle of Roses, and also the oyle to be without
Salt, for all the scope of curing the Nerue baring bare, is
to exiccate without biting, and truelie there be few medi-
cines which can so work. Therfore in this case in the Sum-
mer let him be washed in healthfull fresh water, let also
the Pompholix bee, (as is afore sayde) washed, because it
hath many other simples, which are not washed. For all
medicines which consist of mettalles, ought to haue all
these washed, if they shall exiccate without mordica-
tion.

That is also an healthfull medicine, which is made of
Honie Plaister wise, baring made of the best Honie, and
this be resolued in oyle of Roses, which in all respects is
the best, and boite of Salt, yea, and the Ware also which
is put into such medicines must be washed in like sort. If
thou puttest in anie Turpentine, it behoueth that thou
wash it, and so much the sooner if thou put anie other Tur-
pentine in, for the sharpe and biting Danies is washed and
purged awaie by all medicines which thou doest wash.
But if hee that is wounded bee strong in bodie, and voide of
superfluous excrements, in him it is requisite to vse more
strong medicines. As I once did, whē as a young man stu-
dious in Philosophie was wounded in the breast, hauing
a god strond boide, and burnt with the Sun in the Sum-
mer season. The Trochisce of Polida dissoluued in Hooke,
and afterward made warme, beeing put ouer hot water, I
applyed it as a Liniment. For that first of all we must
haue regarde that nothing bee colde which toucheth the
wound. For because the affected part is most sensible, and
also the chiese of the principall partes are continuall, and of
temperament cold; by which all occasions that is grieued is
with cold, & sendeth also his greiese to the braine. But if it
be of these y come into the muscles, it causeth also conuulsio-

Therapeuticon Galeni,

For we haue shewed in our Anathomie, that the muscles are the instruments of voluntarie motion, and the like conuulsion shall be looked for in the tendons, by the same causes, but when as I had applied the foresaid medicine to the wound of this young man, and had couered much of the partes aboue the wound, with the same I did continuallie foment with hot oyle the partes about the arme pits, neck, and head, and opening a veine, the first daie I tooke some bloud from him, and the fourth daie this young man also was well, insomuch as the ulcer looked wrinkled, small, and shunke together, notwithstanding I thought good to continue with the same medicines vntill the seauenth daie, after which daie he was perfectlie well. Trulie you may foment this wound with oyle, and chieflie as we haue saide, when it is cured, for oyle is of contrarie nature to the Trochisce, and maketh the Ulcer filthie, neither is there small difference to applie oyle to a bare nerue, & where the skin couereth it.

Therefore the mattier is to be wiped awaie from the wound with a probe, hauing soft lint rolled about it. You may if you will, wet your Lint in Sapa, least that thou touch the Ulcer with drit: with Sapa, that is, Sirium, called also with vs and in Asia, Hepisama, therfore dipping thy lint in this, and after pressing it out, thou shalt munifie the Ulcer, and let this Sapa bee warme the first daies chieflie, but if all things doe prosperously succeed, thou maist wet it also without daunger with Swete Wine, for all Swete wine is void of all biting qualitie, such is the wine called Thereum and Scybelites. And next these is, Carginum, what Wines so ever are Swete and yeolowish, such is Falernum being unprofitable, for all these are sharpe and unmeasurable hot. And the ulcer comming now to cicatrix, white and thin Wine, and that which will not abides the mixture with water, neither Swete smelling, is better than Swete wine, and thou shalt eschue the use of water to a wounded nerue, and also a relaxing Cataplasmie: next vnto the use of these Trochisces, is the use of Diachalciteos, which we openis use, this must be molten in Summer with oyle

yle of Rose, but in winter with the Oyle of Savine, we haue described this medicine in the first booke of compounding medicines, the Pastilles, or Trochisces, or call them how you lyft of Polyda, are knowne to all men; which if you haue not, you may take the Trochisce of Andro, or Raso, or else our owne, which is stronger than the rest.

And we haue declared that to strong bodies, strong medicines are conuenient, as to tender bodies, gentle medicynes: this right Methode haue I inuented, and experience doth confirme it, but I hessalaus with his Sophistes, sitting in his high throne, shall be had in reputation among brute people, as Cercidas saith. While he confirmeth by his reasons, that there is one curation of greene wounds, neither this to require any Indication to the nature of the parts, yet one of so great fame in his learning hath excogitated, a marueilous cure of wounded Nerves, for presently he cutteth them a sunder, geyng the wounded man no warning thereof, although in this he goeth from his seate, for it had bene better to cut a sunder the wounded muscles and arteries, & veines, or any other thing, but not the Nerve, otherwise that thing which they lie, they are found to doe, that they may take a contrary indication, for the difference of the parts: but let vs leau them, and intreate of a Nerve wounded ouerthwart, in which there is greater feare of conuulsion, inflammation comming of Feuers, which are not cut, but those which pertaine to the cure of the Ulcer, are like also to these. Yet it behoueth more largely to take away bloud, and vsle more thinn diet, and to keepe him altogether quiet in a soft bed, and to foment largely with hot Oyle, the arme pitte, necke, tendons, ligaments and head, & if the wounded Nerve be in these, that are in the legges, like as we vsed Oyle to the arme pittes, when the wound was in the hand, so in these the flankes are largely to be fomented with Oyle, and so to ascend, by the whole spine, to the necke, and head. And the confusid Nerves, whereas the skinne also is contusid and wounded, require the same medicines which is vsed in dryng the wounds of the Nerves. But yet such medicines as may further draw & constringe

Therapenticon Galchi,

or binds the parts diuided by contusion: but those which are contused without the like affect of the skinne, ought to be fomented often with hot Oyle, which haue power to evaporate, and to haue like regard to the whole bodie, as I saw this to happen, and dyd spedely cure it, fomenting it with oyle; but haue often seene the Nerves, to be contused with the skinne; and the wretchers for the custome of the accident, being taught by use haue a Cataplasm made of Drimell and Beane floure, which truely is an healthfull medicine, but if dolor also commeth with contusion, it doth behoue to put in molten pitch, and boyle them well together, and so to apply the medicine hot, and if thou wilt make it more drying, put in the floure of Eruum, and if thou wilt haue it yet more drying, put in Iris ilirica, the regard to be had to the whole bodie, it is common to these, as if the Nerve be all cut, there resteth after no perill of convolution, but yet þ part shalbe weake, it hath the same cure, that the other Ulcers haue, although the Thestaliens know but one: therefore we haue abundantly intreated of Nerves, but how we shall cure the inflammation that commeth to them, we shall set out when as we shall intreat of Phlegmone.

Seing that the ligaments (called in Grekes Syndesmous) be of like kynnes to the tendones, they can suffer the force of most vehement medicines, because they do not come to the braine, and be voide also of feeling, for all the Nerves come either from the braine, or else from the marow in the spine of the backe, the tendones also as we haue shewed their substance, is compounded of the Nerve, & Ligament, they so farre forth spring from the braine, as they participate of the substance of the Nerve. But yet are lesse vexed with convolution than the Nerves.

But

But the ligaments so looth, seeing they spring of the bone, those that are round, are like unto Nerves, but differ from them much in hardnesse, yet in that they are white without bloud, and not hollow, and deuided into fibers, they are like the Nerves and tendones, so that they which are ignorant in the Anatomie, when as they see the round ligaments and tendones, they take them for Nerves, and chiefly they which vnderstande not that they are harder than the Nerves, but where they are brode, there they know them to differ from Nerves: But they cannot discerne the among them selues, but thou which knowest the natures of all their parts, and also their forme, and in what place they are in the whole bodie, and in what part of the bodie it happeneth a wound to be made, thou doest presently vnderstand whether it be a Nerve that is wounded, or a ligament or tendon.

If the ligament wounded be such one, as goeth from bone to bone, it is chiefly without daunger, and that thou dryping it with all kinde of desiccatives, shal not any thing hurt the patient, but if it goeth into the muscle, how much it is lesse dangerous than in the Nerve and Tendon, so much the more it ought to be scared, if it be not rightly cured, and none of these can be brought to passe, by a methode of these Phisitions, which deny the indication that is taken of the part, to be profitable to the curation of Ulcers, neyther yet of such as doe confesse this, if they be ignorant in the nature of euery parte, which as we haue shewed, consisteth of the temperament of Elements. But although these know no other thing: yet at the least they vnderstand that they are shewed of the constitution of the instrumentall parts.

Thessalus, truely and his Disciples, are also very ignorant herein, as if Abdomen were now presently wounded, so deepe, that some intestine came forth, they know nothing at all how it ought to be put in, and if Omentum fall out, whether it is to be cut away or not, or whether it is to be trussed vp or no, or whether the wounde must be stitched or not, or if it be stitched, in what wise it ought to be done, neither

neither shoulde we haue understanded these things, if we had not learned by reason of the Anatomie, the nature of all the parts therein contained, which truely to declare, is a thing necessary, not onely for the better understanding that shall follow: but also for probation, the skin is most outward, of all this, and is ended in a thynne pannicle called Membrana, within the skinne, as it was in the mid place there is a double nervous thinnesse of the Muscles, which the Grecians call Aponeurosim, stretched out in manner of coates or membranes, many Anatomistes are ignorant, that they be two, when as they so cleave and ioyne together in such wise, as it requireth labo: to separate them, and also for that they are most thynne: nexte these immediately followeth two right and fleshie muscles, which stretch from the brest to Os pubis, and all these rehearsed, cleave and grow together, and that which is made of these, the Grecians which haue set out the way, when y stitching of Abdomen, ought to be made, called Gastroraphias, named Epigastrium, that is to say Abdomen, that which is next these, is called Peritoneon, and they thought it to be one simple bodie, but falsoy, seeing that it is made of two bodies, both which are without bloud and Peruous, but one of these Peruous thynne pannicles belongeth to those muscles, which goe ouerthwart: the other being very thin lyke a cobweb, is the true Peritoneum, and Abdomen, is such a like thing in the middest of it selfe, the parts of it which are distant, and on both sides, as it were foure fingers bredth, at the side even from the skinne haue the oblike muscles, the former which came from the brest, the next which ascend from the intestines, & after these muscles, that which is ouerthwart, Under which is Peritoneum, therefore there is lesse daunger in this place, than in the middest, seeing it hath no such thynne coate or pannicle, and that they cal Aponeurosis, and that stitching may hardly be made in the middest, because that chiesely in this part, the intestines goeth out, and may hardly be put in, and the muscles that dyd constraine and draw them, be the right and fleshie muscles, which I sayde came from the brest to Os pubis, therefore of force the intes-

tines

Sine commesh out through two causes, as oft as anie of these bee wounded from the partes which are on the side, because that is gathered together by the muscles, which are there from the middle partes, because the muscle which shoulde containe them is not strong enough, & that the place is verie apt for comming forth, & if the wound be greater, then of force more Intestines must fall out, and are more hardlie put in againe.

Furthermore, for another cause, small woundes are harde to bee handled, for except that which commeth out bee presentlie put in his place againe, it is inflamed, and riseth in tumor, so that it cannot be put in by so straight an hole, therefore in such woundes, the meane hole is lesse daungerous, and it is truelie necessarie to knowe these thinges: then it followeth next, that wee consider how one shall most conuenientlie handle these kinde of woundes, for Thessalus precept, which thinketh these woundes to bee glutinated with medicines called Enema, doeth serue so little to the purpose, that I thinke it more manifest that it shoulde bee unknowen to anie, having his wit, therefore first of all, seeing wee must doe that that the Intestines which are falle out, bee put in againe into theyr place: secondlie, that the wound bee stitched: thirde, that thou applie a conuenient medicine, and last to regard that most worthie to be affected.

Goe to now, let vs speake of the first, seeing therefore there is as is sayde, a thre solde difference of these wounds in bignesse, let vs attempt to take of euerie of them a proper Indication: admit that in the beginning the wound be so small, that the Intestine which fell out beeing inflated, cannot againe bee put in, whether or no in this, is one of the two necessarie, either to get out the inflation, or to enlarge the wound, the first is better, I suppose, if it may bee done, & thou shalt doe this no other waie than by removing the cause which brought the inflation, but what cause is that? trulie the refrigeration of the aire ambient. Wherefore the cure must procede of heating thinges, therefore it shall bee conuenient to heate the Intestine with a hotte Spunge

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put in hot water, and afterward exprested out, and in the meane time to prepare auster Wine, made hotte, for that doeth more heate than water, and strengtheneth the Intestine, but if the inflation of the Intestine ceaseth not by this meanes, thou must cut so much of Peritoneum, as is inough to put in the Intestine conuenient Instrumentes, for this Incision, are Springotoma, (that is to say, such as serue the Incision of Fistulas. Kniues which are double edged, or haue sharpe pointes, are to be refusled; the conuenient placing of the Patient is, when the wound is made in the lower parte, if hee lie bywarde, and when it is in the upper partes, if hee lie backwarde, in both these one thing is to bee regarded, that the Intestine which is out, bee not pressed of those that are within, and that shall this waie bee done, as if the wounde bee in the right side, to bende the bodie to the contrarie parte, if in the leste, then to the right side, in such sorte, that the wounded parte alwaie bee higher than the rest, and this is profitable also both in great and meane wounds, for that is a common aduice in all.

But the reposition of the Intestines into their place, when as they are fallen out in a great wound, doeth verilie require a perfect minister, for he ought to compasse outwardlie all the whole wounde with his handes, and to presse inwardlie, and to gather together, and to leaue the place bare, to him that sticheth it, and also to compasse moderatlie that which is stitched, vntill all the wound bee stiched.

Now wee will next teach the aptest waie of stiching such woundes in Abdomen, because it behoueth that Abdomen doe close and ioyne with Peritoneum: you must beginne from the skinne, and thrust the needle from without inward, and when as it hath gone through both the skinne, and the muscle called Rectum, leauing that Peritoneum which is vnder it, thou shalt from within thrust thy needle outward by the rest of Peritoneum, and so by the rest of Abdomen, putting the needle from within outwardlie, and when it hath gone all through this againe, this Abdomen

is to be thrust thorough from without inwardlie, and when thou hast left that Peritoneum which is vnder, and come to the contrarie parte, thou shalt also thrust this thorough from within outwardlie, and with all the Abdomen, that is, next after this beginne here againe, and stitching it with the Peritoneum of the contrarie side, and againe putting it thorough the skinne, next the needle is to be put in that part inwardlie, and stitching that Abdomen, with the contrarie Peritoneum, and againe going thorough the skin, and thus againe and againe till it be done, and vntill the whole wound be stitched, the space betwixt the stiches ought to be most smal which pertaine to the keping fast of those parts, which be vnder, but this smalnesse is not sure inough to the strength of the skinne, and kepe it from breaking, which is the spaces betwixt the stiches, wherefore eschewing the excede of both, let vs choose a meane betwixt both, and this also is, as it were a common thing in all wounds, that is, the substance of the thred it selfe, wherewith we stich, for that which is too harde, must of force teare the skinne, that which is to softe is presentlie broken, in lyke sort if thou doest thrust thy needle thorough the edges of the wound, the rest of the skinne beeing most little, is constrained to teare, when it is violentlie brought together, but if thou goest farre from these, thou leauest much of the skin vnglinated, and although these things be common to all woundes, yet they are especiallie to bee eschued in the stitching of Abdomen, and the stitching of Abdomen ought to bee done this waie rehearsed, for if anie doe suppose that he may make Peritoneum to close with Abdomen, but it will scarce lie growe with him, because it is neruous, or else as manie vse, which ioyne them together that be naturallie of affinitie, as Peritoneum to Peritoneum, and Abdomen to Abdomen, and that shal he in this sort, it behoneth to begin of the Abdomen next vs, & from without inwardlie, to thrust a needle thorough it onelie, & letting passe both sides of Peritoneum, of the contrarie part, from without inwardlie drawe the needle thorough both lips, after put that

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backe again, and thrust it from within outwardlie, through the contrarie Abdomen, this waie differeth from the common and vsuall stitching, which at once thrust the needle through fourre sides, because it altogether hideth Peritoneum vnder Abdomen.

Now let vs speake of medicines, truelie those ought to bee of the same mattier that they are, which are named Enema, which we haue in the booke going before shewed, to vnite the wound of other partes: ligature outwardlie, is chieflie heere necessarie: the last parte of the curation in these, differeth much from the other, for the space betwix the flankes and arme pittes, ought to bee wholie couered with softe Woll dipt in Oyle moderatlie hotte, and yet more sure, if thou put in by a Clister into the Intestines some such like thing, and if anie of the Intestines be wounded, that which is outwardlie to bee done, must bee performed in manner aforesayde, but that which is injected must bee auer, and red Wine bloud warme, and so much the rather, if it bee pearced through to the inward partes. And the thicke Intestines are easilie to bee cured, as on the contrariwise those that bee thinne, bee harde to be healed, yet Iejunum is altogether incurable, both for the bignesse & multitude of the vstellis, and also for that his coate is verie thin and nervous.

Further, because this Intestine receiuesth all the pure colour, and is next the liuer of all the rest. And then mayst boldlie cure the woundes of the Stomacke, which are in the lower fleschie partes, for it may happen to take god successe, not onelie for that these partes are thicke, but also for that the medicines which doe cure, doe easilie rest in this place.

But the woundes which are in the mouth of it and in Gula, inioye but onelie the medicines which touch them in the going downe, & the sensiblenesse hindereth also the cure of those which are in the mouth of the Stomack. But it is easier to learne the way which he vsed in curing of the wounds in þ Stomacke, than other deadly wounds, for I take not in

hand

hand to write these workes, for that intent I woulde not
anie man shoulde not reade Hippocrates booke, but for that
he seemeth to me first to vse a conuenient waie, and yet
not wholie to haue finished it, when as certaine things ars
not yet limited, and we maye finde other whiche are sette
forth of hym obscurelie and unperfect, theresoze I haue stu-
died to open all those things cleerelie, and to make distinc-
tion where they were smallie diuided, & to supplie where
as wanted. Therefore whereas ante hath first of all exer-
cised himselfe in these our Commentaries, let hym applie
himselfe to the reading of Hippocrates Booke, and let
him both reade his booke of Ulcers, and also that whiche he
wrote of moystall Woundes, then fruelie hee shall receiue
great helpe of these our Booke, and also shall understand
that none of the Methoditian sect, whiche challengeth to
himselfe this gloriouse Title, but in verie deede hee surcheſſeſſ
from a methode, can rightlie cure an ulcer or wound, and
also that none of the Emperikes, whiche thinke to exercise
the arte, little knowinge the Elements or temperamenteſſ
of the ſimilier partes of man, for these knowe not the rati-
onall cure of the ſimilier partes of man, because they one-
lie take their Indications of the organike members, wher-
ſoze a few wordes heherto vittered, against these Methodi-
tians, of thone woundes which happen in the Stomacke,
we will conuert our ſtyle to other thinges. Peritoneum
being wounded, Omentum doeth preſentlie fall out, which
whether it bee ſimilier or no, or of whiche it is made, or
what action or vſe it hath, they doe not vnderſtande:—
therefore it is worth the trauaile, to heare what they will
doe, wheras that parte which is fallen out of his place be-
ing ſwart and blacke, whether will they cut it off, or put
it againe within Peritoneum? Surelie either they ſhall
vnderſtand all together by Experience what is to be done,
or else take Indication of the nature of the parte, but both
theſe flyeth from them, both that knowledge which is
minifred by Experience while they extoll a methode, bee-
ing the reverend name of their ſect, and that which is ta-

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ken of the nature of the part, for that they knowe not his substance, nor action, nor vse of it, while they abhorre the Anatomie, as a thing vnproufitable, therefore they know not whether it bee anie of the partes necessarie to lyfe, or else not necessarie, although these are not the least to bee knownen, neither whether through the affect of it, anie of the principle members shall be molested: or otherwise also, whether anie of the vessells or partes within it contayned, maye kill the man by flur of bloud, neyther whether that which is blacke beeing cut awaie, that which is sound may bee tied, whereby the flur of bloud maye bee eschued, or whether that may bee to anie daungerous, for that Omentum, euен at the first sight, seemeth neruous, so that one knowe the nature of it perfectlie, hee durst not for feare of conuulsion binde it, bat since these wonderfull Methoditians knowe not of these thinges, they cannot tell what is to be done when as Omentum is waded blacke, but I thinke wee knowe, which vnderstand that the vse of it is not so great for man, and that his substance is composed of the thin pannicles, arteries, and veines, we will eschue the flur of bloud, and will not feare by consent, that the nerues shall bee affected, wherefore we will binde the parte that is aboue the blacke, and cut that awaie that is vnder the band, and will foresee that the endes of the band hang in the lower end of the stitching of Abdomen, whereby wee may easilie take them forth when as they are thrown from the wound comming to suppuration.

The fift Chapter.



ND herherto it is abundauntlie spoken of the other partes of the bodie, nowe therefore there remaineth to speake of the bones, when as to these also, that disease of which we intreate, doth happen, which we call solutio-
on of vnitie or continuitie, & when as this disease falleth to this part, it bath a proper name giuen to
it,

it in Greke Catagma, verie vsuall to them that can speake Greke, for Apagma is the proper name vsed of Phisitions, beeing out of use to the common people, they vse thus to name it, when as the end of the bone in the part, where it is to be toyned with another that is broken, but of the fractures themselves, what part so euer of the broken bone, are vterlie separated, they saie in Greke that they are named Caulethon, & it is evident that such division is cuerthwart, and another division made more by the length, in which the partes of the affected bone bee not altogether separated asunder, but are clouen right forth, which kinde they accusomable do cal Schiducedon. There want not some of the later phisitions, which so ambitiouslie interprete by proper names all the differences of fractures, that they call some Raphanidon, that is made to the figure of a Raddish, not beeing satisfied with this talke, to saie that the bone is diverslie fractured, but Hippocrates was not of this minde, but as neare as hee coulde, vsing the most accustomed names, refusing not to interprete by Description, not onlie these differences of Fractures, but also those which happen in the bones of the head, which if I hadde done also in euerie affect, I shoulde haue made this Treatise shor.

Now for that hee hath shewed the waie of manie, which must bee considered, but haue not begunne or defined, what is particularlie to be done, it is necessarie that we tarris in the no longer than is meete, but repeate brieflie those which he hath set forth perfectlie. And we will also adde demonstration to those, which he hath smalllie defended by reason, and we will define certains things which are left vndefined, and place them in order which want order, & last of all, we wil giue light to these things which are obscure. But if I shall in euerie one adde his wordes, our booke shall be as long as a large Commentarie.

And peraduenture some heere will condempne our Prolixitie, when as they shal complayne thereof without cause: In the thirde and seauenth Booke, in these it was necessarie to adde manye places out

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of Hippocrates booke De vulneribus, wherby I might shew other Phisitions what it is to write by a certaine methode, the curation of ulcers and woundes: but his doctrine set out in his booke of Fractures, who is so dull that will not receive it all as cleare & most profitable, but if anie man doth saie that he doth a little meruaile thereat. To this manner of saying may most aptlie be repeated, Hos vnum atq; alterum, permit to be sure.

Therefore it seemeth good time now, to shew the true method of curing a Fracture, with the nature of the things prescribed, taking our beginning from hence, because there is solution of Continuitie of the partes of the broken bone, their vnitio[n] is at the soare first scope, whereto hee will bend him that will cure them: but if this seeme impossible to bee done, because of the drynesse of the affected partes, there remayneth another scope: that is, that they may bee adglutinated by the helpe of another thing, which thing is a certaine humour, comming betwixt the eddes of the broken bones, as it were a Glewe, and so ioyneth them fast together, which if that be found not to bee done, thou maist call the affect vncurable: and that such an harde bone as is in young men, striplings, and men, and much more in olde persons, cannot grove together, I thinke it euident to all men, for truelic that bone onelie will be vnitid, which is verie soft, such are the bones in Infants, but some doeth greatlie hope, that the partes of a broken bone separated, may againe bee adglutinated and knit by some other substance or glew comming betwixt.

It is shewed that enerie part of the bodie doeth attract to himselfe his owne and lyke nourishment, which if it bee true, then surclie the conuenient nourishment of the bones is groser and more earthlie than anie other nourishment in the whole creature: so that it is not repugnant to reason: neyther a thing impossible, that of this same proper Element, which aboundeth and groweth in the eddes of the Fracture, maye by his comming betwixt the bones clise them together, soz so. The Melodist, and

Exo

Experiance consenteth to that hope which reason doeth
gene: therefore it is henceforth to be considered by what
meanes this thing that groweth in þ fractures, how much,
and what maner a one, may comfort. For it is euident that
we require not what maner a one, but such one as obser-
veth in both, a mediocritie: wherfore this similitudine, both
in qualitie and quantitie, being found out. Furthermore it
is requisite to seeke out by reason, whether we may attaine
to them both or not: but the time when this shalbe done,
is no lesse necessarie to be sought out, whether presently as
the fracture is made, shall wee make unition, as in wouuds,
or that this be not a time conuenient, but a more apter myt
be found, surely, thou being instructed, by the nature of
the thing, maist find out this as wel as all other. Therfore
what is the nature of the thing? Forsooth the broken bone
comprehended vnder some of the rehearsed differences of
fractures: goe to now, let vs see whether any thing may be
taken of every difference which serueth to the curation,
beginning with that fracture which is made ouerthwart,
named Cauledon, the parts of the broken bone, doe here so
lie, one besides another, that they lay not directly even,
wherfore it is manifest, that first they be brought directly
even, to that ende they may the better grow together, then
to doe some of the things that follow: truely that shall fol-
low if one vsing the example of the whole part, doth draw
the bones that are a sunder, to the contrary part, of which
is taken most sure indication, of the transposition of them.
For truely, it may happen that the trasposition of þ mem-
ber shall be made forward, backward into this and þ part.
For it is meete, that whatsoeuer are backward, be brought
forward, and yet neuerthelesse, the other part of the broken
bone, is to be moderately thrust to the contrary: Contra-
riwise, that which is forward, is to be deduced backward,
the other part by little and little, to be brought forward.
In like sort the consideration of those which are woxed
to the right side, is if they be brought to the left side; and
againe those which are in the left side, if they be changed
to þ right side, always drawing the other part, moderately

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to the contrary: but there is no smal daunger, least in bring-
ing the partes, by contrary motion, some of the shiuers,
which sticke out, be broken, neither are both the endes cuen
as those which are sawed asunder, and if they be broken,
the endes of the broken bone, cannot exactly be ioyned, and
that for two causes, for if the pieces fall betwixt the two
parts, they let the parts to touch, which are formed right,
or if any fragment falleth outwardly, neither so shal there
be perfect coniunction of the bones, which thou hast framed
in such wyse, as they shalbe like their first union, for that
only happeneth when the shiuers of the bones, be put againe
in their owne places. And if they being broken doe
perish, there must of force be a voide space, betwixt þ bones
united together, in which þanies being collected, and in
space putrifying, doth corrupt also the whole member. And
for these causes, the bones which are a sunder, ought to be
drawen right out, and this cannot well be done, except first
they be stretched backward, the Grakes call it Antithasis,
therefore it behoueth to make this Antithasis, of bones, ei-
ther with thy hands, if the member be little, or with bandes
put about the member, or else with such instruments, as
Hippocrates, hath taught, and when as they haue enough
drawen back, and that they be out of doubt, least they in
bringing together should touch them selues, then put them
right and losen the bandes, and let the muscles of the parts
to be in one, and in the meane while helpe thou with thy
hands, and if any thing doth leape vp, amend and forme it,
and next this, whereto thou must bend, is that the member
doth remaine unmoued, least any of the parts which thou
hast placed, be moued, for so of force they must againe se-
parate.

And if thou commit it to the patient, that he looke to
the quiet rest of the member, peraduenture waking, he wil
regard it. But sleeping truely he wil moue it, but that the
bones soymed may keepe their situation, not onely the man
sleping, but sitting and rising: when the bed is made, it
behoueth to binde the frature, with a safe Ligature, which
may exactly keepe the parts of the broken bone together.

But

But for that loose ligature suffereth the bones to moue, that which is too straight by compressing, doth bring dolor, let vs giue diligent heede, that eschuing both discommodities, we maye inioye both commodities, which wee shall doe, if we eschue extremitie, so that we shall not make the ligature so straight that it compresseth, neyther yet so easie that it bee loose, and if euerie member were of equall thicknesse, then the broadest roller were most commodious, because it shouide embrase all the broken bone of euerie parte equallie and continentlie. But seeing it is not so, although to the breast thou vseth a most broade roller, thou canst not so doe in the ioyntes and necke, but in such, a narrowe roller is better, for that it will not winkle, and that it toucheth the skinne of the whole member, about which it is put, but if it holdeth the Fracture with a fewe fouldes, it is not without daunger.

Therefore how much surenesse wanteth through the narrownesse, so much must bee added by often rolling about, and by deducing it towarde the sounde partes, but seeing all rollings which doe constipate and coarct the flesh without dolour, hath that propertie to presse the humours out of the partes where they are first put in, and doth put and fixe them in those in which they end, I thinke it reasonable to beginne the ligature vpon the fracture it selfe, and so to proceede vnto the rest of the member, for hee that doeth otherwise, putteth the bloud to the affected parte, but if he beginne vpon the hurt parte, and endeth in that which is whole, such ligature shall not onelie be vnde of hurt in these, which we haue saide, but be also profitable, for that it suffereth no inflammation to arise about the Fracture, of which principallie regard must be had, and it is to be feared least great inflamations folow, both of the stretching into the contrarie part, which we vse in forming rightlie the member, and also that the causes which make the Fracture, do first hurt the flesh, inuesting the bones by constipation and contusion, neither meruaile I if some such

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shing; like an inflammation happeneth to the portion of the bones, when as such as are not rightly cured, are manifest, lie scene to be more moist than nature requireth, where we see a wound with a broken bone, neither commeth Canes of the bone, in Greeke named Sphacelus, anie other wate, which is corruption of the whole substance of the bone. Therefore thou shalt not bee negligent, but expell thou all the superfluous moisture from the partes which are about the fracture. Therefore thou maist begin vpon the affected part, and bring the roller about twice or thrice, and proceed then toward that which is sound, for verilie he that thus doth roll, shall defend the flure of bloud to come from the whole partes, to those which are affected, and doeth also put out from hence that which is here alreadie collected. Hæsin then that there are two partes, which maye both receive anie thing of the affected part, and also send vnto it. For sooth they which lie vpon it are most readie vnto both, as well for the multitude, as also greatnesse. But the extreme parts for the contrarie cause, can receive or send but little, neither can minister much, either to the affected partes, either receive of them againe.

Wherefore when as Hyppocrates made the first two ligatures, with the first he did not expell that was in the affected part, to those that are aboue, and also doth expell that which floweth from them with the roller. For with the first rollings about, which he doth make vpon the fracture, and by deducing it to the lower parte, he thrust some mattier therer, and leffteth that none shall flowe from thence.

The rest of all the inuoluiings, with which he will haue the roller to goe from the lower partes voward, that they may in the same place with the first, both repell to the higher partes, and also preserue flure from these, wherefore the two first rollers doe defend and strengthen the Fracture, neither suffer they inflammation to arise. Notwithstanding these aboue are not sufficient to both these usses, so that Hippocrates did devise for their defence a remedie, that splents bee applied with the last rollers, which might also streng-
them

then these: and he commandeth to use some one medicine, which is against inflammation, least there should follow inflammation, such a medicine is Ceratune humidum.

Therefore all these are invented (as we haue sayd) by reason, and also the figure of reposition, & this also hath a two fold indication, the first dependeth of the common knowledge enely, the other which is taken of the naturall constitution of þ members to be cured: the first indicatiō sheweth that such figure is to be chiefly chosen, which is most free from dolor and grieve, so that there follow no inflammation to the part, and that the patient be best able to remaine longest in this without mouing. The second indication which is taken of nature, willeth that the arteries, veines, nerues and muscles, be most rightly placed. And these indications doe agree. For the rightest figure of every part, is free from dolor, and that which of the rest is most free from dolor, is most natural to the part, for to the arme, the figure which is cornerwise in Greke Eggonios, for the leg that which is somewhat lesse stretched out. Furthermore, not onely the naturall habit is profitable to every member, not onely in auyding of dolor, but also the custome seemeth much to profit: and this is the waye of finding out the figure, in which the member is to be kept, which also differeth not in seeking out the figure, used in extending the parts a sunder, called in Greke Diatasis, and also when the partes of the broken bone, are brought into their naturall place: for it is conuenient that both thou do st extend the member in the most right forme, and that which is furdest from dolor, and also that thou forme st it into his naturall habit, and much more that thou roll it in the same figure, and also placing it to rest: for the mouing thereof doth not onely prouoke dolor, but also doth wrest the bones by mouing the member being in one figure, and to change it to another, for except I haue forgotte those precepts which we haue written in our bookes De musculorum motibus, it is necessarie, that whereas the figure is altered, there some of the muscles to be strained, and to be made round as they were contracted, and other to be lose and relared.

There-

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Therefore of syre where they are extened, there they are compressed of the roller, and by the compression, doe suffer paine and dolor. And where there is no extention, there the ligature is lose and slacke, and so the fracture wanteth his stye: and for because of all these, we must studie that we doe not extende, and forme the member, and also roll and repose the member to rest vnder one, and the self same figure, and ther is no pcept left unset out, which belongeth to the first worke in Fractures.

Thou shalt (as Hippocrates commandeth) lose the roller the third daye, least there shoulde arise dolor and itching in the member, vnaccustomed to be so couered, and also that the perspiration of that which is now fixid in the member be not letted, by whose occasion there doth not onely fall thereto, an unhappy itch, but also the skinne to be ulcerate, and coroded, with the sharpnesse of Sancies: wherefore we must poure in so much of temperate water, as shalbe sufficient to take away this Sancies. And if thou wylt againe doe as it is aforesaid, thou oughtest to doe it the vii. daye. All things now are apparent, so that nothing hindreth, beynge frē from inflammation, and somewhat gentler, than for naturall constitution. Then it shalbe lawfull to apply splents, and roll it more wider asunder, for it was not without danger, to vse splents before the inflammation was past.

But now when as it is ceased, & that neede is to strengthen the fracture, surely you shall vse the with much commodite. And you may also let the rollers remaine longer time, the partes having no neede to expell Sancies: Furthermore Callus in Greke or Poron, shal so luckily follow. When it behoueth to the generation of it, (as it is afore declared) some of the proper nourishment of the bone to be gathered together and grow. Therefore this is now to be consumed away from the lips of the fracture, or else to be eva- pored, for else truely it shall make solution of continuall, neither shalt thou let it slip, so long time, that thou knowest not how the fracture goeth forward: for we haue often seene, that when the bones were vehemently dryed, Callus hardly dyd grow.

Whereso-

Wherfore it is meete to poure vpon these a little warme water, the third or fourth daye, leaning when as the flesh rileth in a red tumor, and we must leauie herein, before it beginneth to ast wage. Contrarywise, when as we will digest any thing, we shall not leauie of, before all the tumor be vanished which sprong of the persusion: and whereas the abundant moisture is, and let that Callus doth not better grow, there we shall go about with convenient ligature to exicate, as is before saide, and with perfusion of water, which must be altogether little, or much: for it shalbe but little, when it ceaseth, and before any thing sloweth to it: & the humors which be about, be digested, and doth dissolve those which are deepe fired. For it is expedient so to lose & dissolve these, which are to be expelled by rolling: for a great deale of water doth more digest than attract. Surely it is evident, that in that ligature which doth expell, the endes of þ rolles are lesse to be coarcted, but wheras we must nourish, there the endes must be straiter, and the other imvolvings more lose.

Now seeing we haue founde out not onely what time we must helpe the generation of Callus, but also by what maner, now there resteth, to set out the vniuersall order of diet. For in the beginning, they ought to vse most thynne dyet, as we will proue when we take in hand the proper curation of inflammations. Furthermore, we will declare that sometime it shalbe expedient to let bloud, and also to purge, but what time Callus is engendred, the bodie is to be nourished with god iuise, which may much nourish, of which there accustometh to follow, not onely god iuise, but that which is also tough, of which principally Callus is made: for seeing that it cannot grow of a serous and thin moisture, & that it can spedely grow, of that which is grosse and bricke, and boide of fatnesse, but yet in time wareth drye, it is made friable, and apt to breake.

The bignesse of Callus shalbe such, as it were a safe band to the bones, & yet not compresse the muscles, for that Callus which is to little, is not sufficient for the bones, & that which is to great, bringeth dolor to the muscles; so that diligent heede

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hede must be had to encrease it, if it groweth to little, and to let it if that it doth increase to much. And thou shalt doe these both by the quantitie of the perfusion, and also qualite and quantitie of meates, and also the faculties of medicines, which are to it outwardly applyed, but we haue before spoken of perfusion and order of oyntment of medicines, and such as haue an emplastlike substance, & do moderately heat, they doe both bring forth Callus, and also increaseth them. But such medicines as haue a digestive facultie, doe diminish those Callus which are now great, but if thou studiest that neither Callus shalbe increased, or diminished, but art content to let it grow further, vse thou some of those medicines, which are applyed to greene wounds, which because they doe moderately drye, they cause Callus moderately to coagulate and grow: and this is sufficient touching ouerthwart fractures.

Now of those that are in length, the cure is in all points as the other, but yet the ligature must be straier made in the fractured place, and that which is a sunder, must be inwardly thrust to those which are diversely fractured, and chieffely with a wound, as it doth commonly happen to these. Hippocrates, willeth that splents boyled like a salwe, and dipped in redde and austre wine, chieffely in sommer be put about it. For if any doth vse either Oyle, or Serot, they doe putrisse, because the affect being greater than the rest, doe more drye than they require to be dryed. And let all the medicines as he commaundeth be drying, but yet considering the meane of excitation, he willeth such medicines to be of the kinde of Enema. But if any shall at the beginning vse an Enemon medicine, let it be such a one as is apt to be poured in, and all other thinges are to be done after his precepts, not onely in these rehearsed, but also if the bare bone requireth to be cut with a saw, or that thou shalt take away some fragment, or that it behoueth to minister to nature expelling it, what so euer Hippocrates, doubted of those instruments which the legges are to be layde in, called Solenæ, whether they are to be vsed or not, all men doe know that I iudge the reasons laudable, and Glosconum, which

which is invented of the later Phisitions, we doe account it as worke of praise as anie other, & doe vse it, when, in the time of engendering flesh. Yet it seemeth y Hyppocrates knew not that, although otherwise he was not negligent in erogitating instruments which shold be profitable, but the instruments in which the legs are placed, was rightly devised of them, that by one axillree which was placed in the end of the instrument at the lower parte, caused by a double extension, a contrarie indeavour to the whole member, & the one of thē which extendeth the member right out, is called in Græke Eutigporos, the other which extendeth it first upward & afterward backward, is called Translative, in Græke Metaleptice, both are done by bands or cordes, & that band is most aptest to this vse that hath two ends, for this being put about the member, the armes being put about the axillree of it, maketh the first extension, called Eutigporos, and when as the band is put about the parts of y broken member, it maketh the translative extension, called Metaleptice, the armes of him being moued first upward, & after backward, for these are also to be put about the axillree. Furthermore the armes with the bands being put about, & as it were bowed, the extention which is made fro the higher parts to the lower, ought to be done by the pulley or vice, which are placed in the sides of Glottocomon, thou maist call this instrument Solena, with his adiection, Solena Machanicum, or Glottocomon Mechanicum, but we shal more largelie speake of instruments, whē we set out y cure of luxations, where also we will no lesse speake of y varicacie of ligatures which are to be put about. Now seeing I haue made mention of Solena Mechanicū, which doth much profit the leg, but when it is reposēd & otherwise put, or whē as the patient changeth his bed or goeth to the stole, it shal be good, because nothing shal want to y Treatise hāereof, to comend much Glottocomon, of which they make y one side, & also the table in which they place the foote, to be mouable, for that it may serue to the bignesse of euerie member. And this shall be sufficient to vnderstand of the other fractures, with these which Hyppocrates hath commanded.

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The sixt Chapter.

Iippocrates trulie hath writte a whole booke
of those wounds which happen in the head,
in which he hath set out all thinges which
hærein are to be done, & we having finished
this worke, will goe about to explicate his
wozkes at this present. Trulie for that in
these Commentaries we haue added more than y he hath
spoken, and defined that he left vndefined. It behouesh that
we speake first of the hollow cutting instruments, called
Gneliscus, next of Phacotus, after of y narow cutting kniues,
and last that we intreate of the vse of medicines, therefore
there are some fractures of Cranium, which commeth to the
second table called Diploen, some to the inward part of the
bones, some are simple fracturcs, some are confusions, and
some the marks of those wherwith the stripe was made, re-
maine the simple fracturcs, which come to the second table,
those neede the narow kniues before spoken of. It is requi-
site both to haue many of them, & also differing in bignesse,
least y should want which is most apt for the purpose, and
the bone affected being made bare, as the manner is, you
shall first vse the broadest knife, next another which is na-
rower, & so the rest orderlie, vntill you come to the narow-
est, and this is to be vled in the second tables. Afterward
both these, & so to the end it must be cured with drying me-
dicines, which for that cause are called Cephalica, & those
are made of Iris illiriaca, and meale of Eruum, and Manna, &
Aristolochia, and the rinde of the roote of Panax, and to con-
clude, all such medicines as mundifie without corrosion, for
the generation of flesh is y worke of nature it selfe, & there
the patient in that behalfe hath no need of the art of medi-
cine, & that the flesh whiche doth engender may close, & cleue
about to euerie part of the bone, y shall chieslie followe, if
there be no filthinesse vpon it, neither yet anie oyle or fat-
nesse, therefore this one thing whiche the Phisitions helpe to
the production of flesh in the hurt patients, y all the place
bg

be dry, & cuerie part of the affected bone pure, & all these are common of all fractures, when as the flesh beginneth to grow of the fractures which come to the coates of the braine, if it be onlie a simple fracture, the narrow kniues before remembred must be vsed, but if the fracture be with contusion, y which is contused must be cut out, first pearcing it through with Teribles or Trappons, and after with kniues, or at the beginning with Cyclosoes, as neede doth require. But y which is done with Teribles, is dangerous, because while they more bridle vs it, they doe often hurt Dura mater, which is the next bone. Also that which is done by Cicilcos is not without fault, when that it doth immoderatlie shake that which requireth rest. Wherefore it liketh me best, if the fractures be great, & the bones fractured vehemently, to vs Cicilcos, for with small incision thou maiest make space with lenticuler Excisiores, & if the bones be sure and firme, they must be pearced through with a Terible. And certaine because they shold not erre, haue devised such Teribles as cannot sinke downe, and for that cause are named Abaptista, there goeth round about a circle, a little standing out somewhat aboue the sharp end of the Terible. Trulie it is conuenient to haue many such Teribles seruing to the thicknesse of cuerie Cranium, for to a thicker Cranium a longer Terible is conuenient, I do cal it so, whose space fro the point of the Terible, & the circle extant compassing it, is longer, & to a thinner Cranium, a shorter Terible: & this also is that which hath a lesse space betwixt the point & the ring y goeth out. And trulie whether I shal call these more dangerous or surer than the other, but they vs those that are called Choenicidas, but vs thou with good successe Cicilcos, if thou bee not skilfull of those things which maye deceiue the, neither yet more fearefull than naedeth, first these that are broader, then those which are narrower, vntill thou come to Dura mater. But that bone which must bee cut out, is not to bee made bare round about with the Cicilce, but on that part chieflie where the fracture is most grievous, for besides other, the pannicle it selfe doeth most spedelie separate from the bones that are

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vehementlie affected, so that there is no feare of touching þ which is alreadie separated, for if thou hast once made one part bare, & setteth thy knife, which hath in the end a blunt and light forme of a lentle, which is like a pease, and the edge erected in length, when as you haue set the broade part of the lentle vpon the pannicle, strike it with a mallet, & so then thou shalt diuide Cranium, for doing thus, all things come to passe as we would haue the, for one cannot wound the pannicle, yea, though he did it slipping, touching it onely with the broade part of the lentle, which if it doth anie where cleane to Cranium, the roundnesse of the lentle doth without daunger take that awaie, for the instrument it selfe called Lentle, cutting Cranium followeth at his back, it going before, so that thou shalt not finde out another waie of pearcing, which shall bee lesse daunger, or yet more spædie. For thou wilt chieflie praise this in most vehement Fractures, which manie of the later Phisitions doe call Eupei somata, and Camaroseis Eupei somata are, when in the middest they indeauour, or to take a peice of the bone forth, the coate or Membrana remaining bare, Camaromata which haue the same part exalted, wherewith he did take awaie the fractured bones from the part affected, are such as most spædelie cut an hole out, when as the ende of the Instrument called Lentle doeth easilie enter in, and those which are farre gone from the naturall habite, we shall prepare with an Instrument called Ostagran. Some of the bones which are vehementlie crushed, beeing lifted vp and turned to that parte chieflie, that we maye put in the instrument called lentle, which done, all things after that needeth, followe with securitie and spædinesse, that thou mayest almost rehearste that famous saying, in which all things are well, *Dimidium facili, qui bene capi habet: that is, he which hath begun a thing wel, hath halfe brought it to passe, for heere thou hast not the halfe of the whole, but rather the whole, or else but little lesse, when as thou hast put in the Instrument called a Lentle.* And this is the best manual tractation of fractures in Cranio, called Chirurgia.

Now I will hereafter shew how much of that is to bee
cut awaie that is affected, that which is vehementlie frac-
tured, is to be all taken awaie, and if certaine fragments
come out further from it, as sometime it is seen to happen,
it is not expedient to follow these to the end, being assured
that hurt or damage shall follow to them that haue it, if all
other thinges be rightlie done, we doing so not once or
twice, but often haue had our desire. And the Indication of
doing things, is here also taken of the nature of the affec-
ted partes, for the ligature which in other fractures reason
hath found out, to keepe backe inflammations, thou canst
not use to the head. Wherfore thou canst not staine that which
floweth, neither expulse out of the affected partes that is in
them contained, without which remedies, none of the other
bones can bee conserued sound. For imagine that in the
arme, the bone is broken unto the marowe, and that none
afterward bee bind it as it becommeth a Fracture, it must
follow necessarilie, that not onelie the matter which is ga-
thered outwardlie vnder the skinne and muscles, but also
which is in the marow, doth both first and principallie cor-
rupt the marrowes it selfe, & also with it the whole bone,
Seing y when all things are rightlie done, this doth some-
time chance. How then may not such things happen to the
head, seeing that it cannot haue the ligature which is due to
Fractures, and also the matter sinketh downe in such sort,
as all lieth vpon the coate or pannicle in other Fractures,
When it is well rolled, it is so farrre, that it suffereth no su-
perfluous moisture to be gathered in the affected bone, that
it maketh the member leaner than for his naturall consti-
tution. The wate that is ercogitated by ligature, cannot
both so exact the fractured bone & the parts about it, y they
shall neither be inflamed, or yeld anie mattier, neither is
there anie medicine, which in other partes can without li-
gature, as we haue said, keepe the fractured bone dry, & free
from superfluities. Wherfore we had neade first to make
bare some part of the Fracture, wherby we may mundifie &
wipre awaie the hanies from the coate, and when the tyme
of inflammation is past, and all is exactlie dry, then to

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incarnate and cicatrize the place. Our talke is not h̄ere naked & boide of matter, as the Sophists which knoweth not the workes of the art, do demand why the fractures of the head hath no Callus, they haue (O god sirs) a Callus, and you be so mad that you do assigne causes of that, which are not as though they were: we in times past did see the bone of the fore part of the head broken, which next followeth, this is called Os temporis, in which it happeneth that the commissaries are ioyned as it were like scales, in it there was most long and manifest Fractures, which I nothing touching, but cutting out the bone of the fore parte of the head did cure the man, that he now hath lined many yeeres, but if I had in like sort let alone the bone of the fore part of the head, the coate vnder it would sure haue putrified, then the fracture to haue engendered Callus, for if no Saniest should flow inwardlie from the affected parts, it shuld haue bene needesse to haue cut out the bone, therefore they (as their manner is) doe trifles, for I truelie in another ha-
ving the like fracture, did thinke to let the higher bone alone, and to take out that which was in the sides, whereby the Saniest might flow out. But when I did marke both the thicknesse and the hardnesse of the bone, I did indge it better to take out the bone, than for regard of the flur to smite vehemently the braine, and I also thought y it might happen, that if there were a great hole in the side, that the braine might perchance come to this part. Further, there, & that not in one place is in the sides a springing of nerves, and that of no small quantitie, when as in the high bones of the head there never springeth the least nerue of all, and I being by these things warned, did abstaine fr̄o taking out the bone that was in the side of the head, and it euer had Callus, and if it were rightlie cured, and now truelie there resteth, that we seeke out what is our principall scope of all, both medicines, and eke of all our diligence, when as the bone is perforated, whether that which is most delicate, and answerable to the pleasure of the Patient, which now the most part use, or else that which is h̄ereto repugnant, that is, that which is done by most vehement exicative medi-
cines,

cines, which Meges Sidonius doth praise, and a certaine Citizen of Aut^s doth alwaies use, in somuch that he soorthwith applied to the bare coate or pannicle an emplaister called Isen, and vpon this outwardlie Drimell, trulie this old man was sufficientlie exercised in this part of the art, but I did never see anie other use them, neither yet durst I doe so. Notwithstanding I can thus much witnes with Eudemus, for that was the olde mans name, they rather escaped which were of him cured, than of those who vsed delicate medicines, and I had also gone about to trie the like waie of curring, if I had continuallie remained in Asia, but seeing I haue bidde at Rome, I doe followe the manner of the Cittie, committing the greatest part of such workes to those whom they call Chirurgions. But iudging the nature of the things it selfe, I conceiue that such certaine determination to be confirmed by our experience. The auditorie conduit which stretcheth not onelie vnto Dura mater, but also toucheth the nerue which goeth from it to the braine, this although it be so neare, doth abide, as it is said, most vehement medicines. Therefore it is no meruaile, if after the perforation of Cranium, Dura mater before it is much molested with inflammation, doth desire most strong medicines, having naturallie as it were a drie substance.

FINIS.



Thomas Gale vnto the friendlie Reader.



T is requisite that euerie one that vseth this art of Medicine, in the curation of diseases or sicknesses, not onelie to know the diuisions & natures of the same, but also to knowe the names, by meanas whereof, euerie one of the same may be knownen from another, and chieflie in this part, for the better vnderstanding of Tumours against nature, wherin Galen hath taken great paines, not onelie in their true diuisions, but also gathering together their most apt and auncient names, giuen vnto them by the olde writers. And if anie names did lacke for such sicknesses, as raigned in his daies, he did deuise most apt and conuenient names for the same. Aristotle saith, whosoeuer is ignorant in the tearmes of his arte, that he is ignorant in the whole arte. Therefore it is necessarie for those that professe so noble an art as Chirurgerie is, not onelie to know the names of sicknesses and diseases, but the name of euerie perticular medament, as wel simple as compound. And also to know all other strange tearmes appertaining to this arte, Wherefore Galen in this booke of Tumours against Nature, hath taken greate paines, not onelie in setting forth of their names, but of theyr true diuisions, natures, and dispositions, with their figures, formes, and humours, by which they doe grow and are maintained, without which knowledge no Chirurgion can either rightlie cure, either else vnderstand the nature of those things which he doth take in hand.

Therefore I haue thought it good to set before your eies this most worthie booke, which Galen hath writtē, of tumors against nature, wherein he hath most excellently set forth not onely the most apt names, but also the humors, that the same tumors doe spring of. For like as he hath declared, in his methode of curing, the diuersitie of wounds and vlcers,

with

with their natures, formes, and properties, and also with their
accedents, symptomata, and causes. Yea, I say, not onely with
these, but also with the knowledge of the temperaments, na-
tures, and qualities of euery medicament, proper for their re-
medies, with their truw deuisions and names, to that ende, that
euery one of them, may be exactly and perfectly knownen
from other. And for the better vnderstanding hereof, I haue
added in the ende of this booke, of Tumors against nature,
an other booke of Galen, of the names of medicines, which
be proper for diseases, which I haue thought very meete and
conuenient, for you to vnderstand, to that ende, that you may
be accounted men of knowledge in your arte, not onely to be
accounted so, but to be so in deede. Thus taking my leaue of
you, I desire you most hartely, to be studious herein, and so
being, you shall incourage me, further to procede, in other
things of this arte, which may be much for your profit. And
thus I commit you to the almighty Lord, who illuminate you
with knowledge, of this most worthy Arte. Your louing
brother to the vttermost of my power, Thomas Gale,

maister in Chirurgerie. An. Domini. 1563.

Mense Septembris. 25.

videlicet aliis hinc, et ita quicunque hinc, et non, et videlicet aliis
hinc videlicet non, et sic I. et Y. et aliis hinc, et non quicunque hinc
**Claudius Galeni de Tumo-
ribus preter naturam.**



If those things which chayneth to mans bodie, one thing is that which the Greekes do call Oncos, which we name a tumor, or swelling, for so doe they feareme that thing which is a swelling or a dissencion, in length, breadth, and deepneste. Also sometime that bignesse which is aboue natures constitution, they do cal Oncos. These do not onelie chancen unto them that be sick, but to those that be whole also. For corpulent persons, and women with childe, are more bigger in breadth and thicknesse than according to nature, and yet they are not affected against Nature, as we haue sayde in other places. The other tumor is that which is according to natures constitution, (or as we may feareme it, a naturall tumour in the braunes of our armes, and cause of our legge) which is in a meane betwix those that be according to nature, and those against nature. For corpulent bodies & also leane bodies, are not against nature, but the one is aboue natures constitution, and the other under, and so both these dispositions are called not naturall. But that tumour which cometh of the dropsie, and leanes in a consumption, both these are against nature. But now in this preset booke we doe purpose to intreate of those Tumours which bee against nature, which doth not onelie occupie the whole bodie, but also may chaynce to anie part thereof, so that it bee alwaies determined, that the agreuation of this unnaturall constitution be against nature, and the end of the same to be the hurt of the naturall action. But we neade not to speake

speake much of these Tumours, for that they be commonly knownen unto all men, not onelie to the Phisitions, but to all other persons.

The other tumours which groweth of immeasurable satnesse, and flesh, and also women baring with childe, doe make those which are aboue natures constitution. And we considering all other Tumours, which are according to nature, and necessarie for the making of our bodie, (as in the braunes of the armes, and cause of the legges, &c.) All other tumours which doth excede that, which is aboue nature, and those which be naturall, we account against nature. And taking our beginning at the first of them, called an inflammation or Phlegmon.

Of Phlegmon or Inflammation.

Chap. 2.



He Grecians use to call that an inflammation, which commeth with great humor or swelling in the fleshie parte, strained and stretched forth, resisting with pulsation & dolour, hot and red. The cause of these accidents, is not onelie unknownen to y multitude of the common sort, but also unto manie Phisitions, (or as we terme them, those that vseth the art of Medicinē) for diverse of them, not seeking out diligentlie, doe simple pronounce that which seemeth god unto themselues, mistaking the thing. But consideration must be had herein, if you will proceede in this mattier. Therfore there is neuer anie great tumour that chauineth in anie parte of the bodie against nature, except the same parte be affected with one of these two thinges. For either it is made nowring, increased, and stretched forth through ouer much hotnesse, either else it taketh some new substance outwardlie. And when this shre doth happen, it is stretched out with swelling, & it is soothed into shrites, and beeing refrigerated, it doeth easlie returne againe into his attaloned swelling.

But

De Tumoribus

But we see no spirites in the inflamed parte, neither yet the part inflamed being refrigerated, doth not alwaies come againe into their former constitution. And it is manifest by incision also, that there is no spirites therein contained, for if the inflamed part be cutte, much bloud will runne out, and all the place seemeth evidently full of bloud, like unto a wet Spunge: But yet you shal see no spirites come forth, either presently or yet long after, and the colour of bloud is altogether inseparable. There is no part of the bodie that is red, but bloud and flesh, neither is the multitude of flesh the affect of inflammation, for although the multitude of flesh be in the bodie without multitude of bloud, yet the tumour trulie shall be bigger than natural, and the colour shall be healthfull, and not swarue from his accustomed nature: for in anie thing which naturallie increaseth, the colour is not augmented, for then should now be made more white, Pitch more blacke, and Golde more yeolowe. And the increasing of substance differeth manifestlie from alteration, for thinges increase according to their quantitie, and altereth according to their qualities, but colour sheweth the qualitie of substance, and not the quantitie: Therefore the multitude of flesh differeth from an inflammation, and for that cause, the bodies which abound with bloud, be most troubled with inflammations. Now, seeing that sometimes in wounds there be greate inflammations, and yet there floweth forth thin and watrie humours, the place it selfe round about it appearing red, it is therefore herein, that the thicknesse of the flesh or member wherein the wound is, to be of a mediocritie, and not unnaturallie swelled, that it may suffer the mattier more easilie to come forth, and that it may the more easilie containe the bloud, which is necessarie for the nourishment hereof: But you shall understand, that mattier or hanies, how much it is more thin than bloud, so much it is groser than spirites. Wherefore if the wounded flesh doth permit mattier to flow out, it must of necessite suffer spirites to passe forth also. And so these spirites being evaucuated, the tumor and inflammation should cease, for trulie it so happeneth often times, in those

Those parts, whereas spirits are aggrenuated, the parte once cut, all the tumor vanisbeth.

The generation also of inflammations in wounds, is a witnessesse thereof, for in the beginning, when woundes are new, therz flosbeth multitude of bloud, which being stopped with things refrigeratiue, or else the meber it self being refrigerated, it is staied. It is also staied by compression with our hands, or with ligatures, the bloud being consealed in the edge of the cut part, and so retained, doth ware thicke as it were a clot, or as we may fearme it, a consealed thing, for they onelie differ in this, that the clot or consealed bloud shuld be a sensible concrestio of bloud, gathered together in the wounds staied in the small passages of the cut partes, making the bloud grosse. And when the bloud is grosse, and the sides of the cut part more straight, the bloud is retained, and the sanies put forth. All these be the greatest conjectures, that the inflamed part abound with bloud, and that the heate shoulde be more than natural, but yet not so hot, that with heate onelie without flowing and stretching, it shoulde make such a tumour, for hereroe are manie considerations to be had, for then in burning Agues, howe much the heate were more vehement, so much the greater shoulde the tumor be in the inflamed part. The second conjecture is taken of the substauice of the bloud, for it is not consealed of colde, as Pitch, Rosen, and Ware is, but is alwaies by nature more hotte. For those wher as they are made hot, they turne to the contrarie, and become thin, but bloud by nature being hot, the tumour may well be somewhat greater, but yet not so much, by the reason of onelie heate, to raise by anie great quantitie in the inflamed part, but Pitch, Rosen, and Ware, comming to so much extremitie of heate as doth the inflamed partes, they are made some thing bigger, and these things being considered, beside that whiche we haue spoken, is no small conjecture, that the tumour of the inflamed parte, commeth not onelie of Auge, for there is no small alteration in the heate of the bloud, which causesth the tumour to be bigger. And let that whiche appeareth to be, to be an apt conjecture.

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For in bloud there is not as in pitch, resin, and wax, being vehemently made hot great confusion, but it keepeth, being boyled on the fire, his accustomed tumor, or is very little increased. And I have declared aboue, that inflammations, being refrigerated, the tumor did not alwayes cease, for a vehement and great inflammation, in which there is a flur impacted, although you doe vehemently refrigerate it, yet you doe not cease the tumor, but make the part of a leadie colour, and turneth the affect into Scurfus, by the reason of the cold medicine. And some inflammation as we haue sayde before, which hath a flur ioyned with it, may easly be cured, with things which doe refrigerate, and be astringent, & chiefly when it is little. But the flur, being firmly rooted, (or as we may terme it confirmed), then neither astringent, nor colde things helpe, for it doth require the euacuation. Therefore, the auncient Phisitions, invented medicines, not onely to discus, dissolve, & drive awoy with their hotnesse, but also did invent to scarifie the skinne, and so to euacuate the bloud sensibly.

All these are great tokens, that the inflamed parts, are full of bloud, and yet this inflammation, is not presently at the beginning, but by proles of time, the powers being stopped, and perspiration letted, this is brought to passe. Therefore of necessarie, the bloud so remaining, doth putrefie, for all things hot and moist, gethered in hot & moist places, doth redely putrefie, if they be not spedily euacuated, either else refrigerated. Therefore, if the heate, which commeth of putrefaction, surmounteth that which it had before, that is easly knowne, by the inflammation of the part, and the bloud gathered unto the tumor. Notwithstanding, although the veines, which for their littlenesse, did not appear at the beginning: yet then they will appear. These commeth not onely of inflammation, but also because they are filled with bloud.

Therefore they come to that bignesse, that they may be most manifestly perceaved, and that chiefly in the eyes, priuie members, and womens brests, and that the fleshe, who being inflamed, seemeth to abound with bloud, bo:th the colour,

lour, and the tumor doth declare the same. Wherefore all the fleshe is compared like unto wolle, or a wet spunge, which you may more perfectly understand, when the matter commeth forth, for then the inflamatiōn having passage, the truth is perceived.

And I truely suppose, the skinne to be distended, and lifted vp, with those humors that are gathered together in the tumor, and in time, the tunicles and vessells, which be vnderneath, taketh some part of the flux, like as the upper skinne doth, which couereth the inflamed part. Yea, also the hertues, and tendons, by proges of time are inflamed, and sonē time the disease commeth of these, as they chaunce to be wounded. But yet vniuersally, there is nothing according to nature, in the inflamed parte, when as it hath long remained so, for the flesh, with all the rest, is infected with the flux, in so much, as some times it commeth to the bones. And some time, þ same affect it selfe springeth of the bone, but the matter being avoided, the skinne is made loser, whē that which was betweene, is runne forth, as we haue sayde in the administration of the Anathomie, and chiefly, where we haue made divisions, or declaration of the arteriēs. But where there be inflamatiōns, all these parts are filled with bloud, flowing out of the vessells, which are dispersed into every part of the flesh, as it were a dewe.

Of Apostumes which commeth to
suppuration. Cap. 3.

Whē as through proges of time, nature getteth the victory, then is all the flux concocted and turned into matter, and so put forth of the fleshie part, by the expulsive vertue, which doth cast forth hurtfull things. Wherefore, where as there is any manifest hole, as it were a conduct, prepared for the excrementes to be purged, this place being open, part runneth out, by pus or matter, and part doth breth out sensibily. But where the skinne which couereth the apostume, is grose and hard, such is the skinne in the utter parts of þ bovie, ther the matter is still retained,

and

and doth diuide the vpper flesh from that which is vnder it, and so in processe of time, by his acramonie and Sharpnesse, it corrodeth through and runneth forth, if that by scarifica-
tion it be not preuented. But oftentimes it commeth to
pass, nature being ouercommened of the flure, that the bloud
is not founed into mattier, but into some other certaine
mutation, sometime into one, and sometime into ano-
ther.

The auncient Phisitions doe commonlie call all these
by the names of Apostumes, and principallie these which be
in the profound and deepe partes. But many woulde not
haue all these which tourne into god mattier be called by
the name of Apostumes, but onelie those which turneth in-
to corruption, like as they call all these which come to sup-
puration in the lungs, by the name of Impiema, and other-
some Diapiema, and also like as Impiestem, and Diape-
stem, and manie woulde not haue them so called. But when-
there is anie such thing amongst the little parnicles, that
they call Impyema, and him that is so grieved Impius.
But some other Phisitions woulde haue those called Impi-
us, in whom there is mattier gathered betwene the breasst
and the lungs. Wherfore I haue said, we must so far forth
regard the names, as the thing signified may be made more
evident. For we must labour that y^e thing it selfe of which
we do speak, may be made so manifest, that no part therof
be left unknownen, for all these are preparatiues to the me-
thode of curing, by which methode we doe cure the disposi-
tions themselves, and not their names. Therfore you bea-
ring these things in remembrance, we will procede unto
those which remaineth, and are necessarie to be spoken of.

Of Sinus or hollow Ulcers, and the cure, when it is
difficill and hard. Chap.4.

Vhen as putrefactiō doth separate one part of y^e bo-
dy frō another, or separateth those things y^e be con-
tayned to their subiects frō the same: this mattier
being enuacuated or let forth, so that the parts separated can-
not

not take their accustomed constitution and unition, this affect is called Sinus. And if this be not speedelie cured, there doth grow a certain hardnesse by length of time, which is named Callus, neither can it be adglutinated to the parte subiect, but by convenient dyet, and medicamentes which bee ericcatiue, for other wayes the parte shall seeme to insiye perfect health when it is not so. For if anie man vseth a right diet, and hath his bodie free from superfluous humours, Sinus is remoued and chaunceth not. But if the bodie doe abound with superfluous humours, the same may resort againe to the grieved part, and cause the same Apostume which was before, which might haue beeene easilie evaucuated. Then you must cure the same as you dyd before, with abstersiue and scarifying thinges, and medicamentes that may keepe back humours. But this Apostume shall not be so grieuous, by a great deale, as the first was, for so much as the partes which were diuided, are not ioyned together againe, and that the humour doeth quicklie and speedelie fill the same, insomuch, that Sinus (as we may fearme it) doth easilie receive the flure againe, and as it doth quicklie receive it, so doth it speedelie evaucuate y same, hauing an apt waie for the flure to anoide at. But if the partes were adglutinated and ioyned together, then the Apostume would be grieuous before it were broken. The generation of an Apostume commeth not onely of an inflamation called Abscessus, but sometime also it commeth by the meanes of other humors, which by processe of time corrupteth & separateth the parts y were ioyned together, frō their subiect partes. Wherefore it commeth to passe, when these Apostumes be cut, that there doth not onelie appeare in them all kinde of humours, but also sound bodies, and straunge things, for there are sometimes found in these Apostumes, things, like unto mier or dirke, to brine, to conieled things, called Grumos, iuyce of Honey, slime, bones, stones, nayles, and haire, and some time like living things, all which, doth spring of putrifaction, as it may easely be perceaued.

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Of Fistula, Atheroma, Steatoma, and Meleseridis. Cap.5.

There is also a narrow, and a long Sinus, which is called Fistula, and is cured like as the other Sinus is, and commeth againe to apostumation, through the superfluous surce of humours, even as we haue said in the other. Atheromata, Steatomata, and Melesirides, are of some men, accounted among Apostumes, and some suppose, them to be of an other kinde, but the natures of them, are manifest by their names.

For in Atheromata, is things found like unto potage, or like to a pulpes. In Meleserides, like unto Honey. And in Steatoma, like unto fat or suet, and all these for the most part, are contained within a Membranus filme or skinne, and are called tumors against nature. Besides these, there are other, as Carbunculus, Gangrena, Herpis, Erisipelas, Scirrhus, Oedema, Cancers, and inflamations, all which the Physician that doth intend to cure them, must not be ignorant of, but he must be diligent in considering their differences, as well as of their generation and substance.

Of Gangrena and Carbunculus. Cap.6.

When the bloud of Gangrena and Carbunculus, doeth ware so vehement hot, that with inflammation, it burneth the skinne, then they come with crustes, and blisters, and goeth before the ulcer, like as it were brent with fire, and they bring with them, most sharp feuers, and perill of death. These ulcers in a Carbuncle, doe alwayes appeare blacke, or else in colour like ashes, but not as an inflammation, for the colour of an inflammation is red, and these decline somewhat moze to blacknesse, then those doe which be of bloud, or those which be refrigerated with colde. For those tumors are moze swart, but these are glistering like unto bitumen, or pitch, in so much, as

as they come of black cholar, for the malignitie that is in Carbunculus, springeth thereof. Therefore, it must needes follow, that from the beginning, either else in the vehement boyling, the bloud be presently turned into melancholike humor, by the reason of vehement aduersion.

Of Cancers. Cap. 7.

Off black choler, without boyling, (that is to say, melancholie) commeth Cancers, and if the humor be sharpe, it maketh ulceration, and for this cause, these tumors are more blacker in colour, then those that cometh of inflammation, and these be not hot, but the veines in these, are both more fuller, & more distended forth, then those which be inflammations. For lesse matter goeth out of the veines, into the fleschlie parts, which compasseth the about, through the grosenesse of the humor, which braedeth the Cancers, neither yet are the veines so red, as they be in inflammations, but sheweth them selues according to the humor, that they be filled with.

Of Gangrena, which commeth after great inflammations. Cap. 8.

There followeth after great inflammations, that which is called Gangrena, and this disease is a mortification of the affected part, and if it haue not spedie remedie, the græued part doth utterly perish, and some time it taketh hold of the other partes which be ioyned to it, and killeth the man.

For the mouthes of the veines, and all the pouers of the skinne, are obstructed and stopped, through a most vehement inflammation, and the natural perspiration, being deprivued, the affected parts are easely brought to Gangrena, & mortification. And first of all the florishing colour of these parts, which are infected with inflammations, are extinguished, then the dolor and pulse doth cease, not for that, the euil disposition is assuaged, but because þence it selfe is mortified.

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In great inflamations, the pulse, and sence, is not seperated, for the auncient writers doe say, that there is a sensible motion of the arterie, in the inflamed parte, whether it be with paine, or without. Therefore in accidents of inflamations, some suppose, that it must be without paine. But this controuersie is about the name, which is no great matter, for it is better for vs to know the generation thereof, not regarding the name : For in bodies according to nature, the motion of the arterie, is sensible to vs without paine, but in inflamations, it is sensible with dolour and paine. For the arterie when it is delated, smileth the bodie, which is next about it, & with the beating thereof, we feele paine, by reason of the inflammation. And when the skinne, or panicle that covereth the arterie is inflamed both the arterie which beateth, and also that which is smitten, doth double the paine, and thus of these, we haue spoken sufficiently.

Of Erisipelas, Herpis, Oedema, and Syrrhus. Cap. 9.

Now wee intend to speake of cholericke flures, and it hath growen now of custome amongst the Phisitions,

I know not by what meanes, that whether we name choler simply, or cholericke humors, we understand it to be yellow, pale, and bitter choler, and not sharpe, and black choler, for they name that with an addition, ioyning the colour of the humor with the name.

Therefore, when any cholericke flur, which we do name exat choler, chaunceth to rest in any place, it doth ulcerate the skinne, but when it is mired with watry humors and bloudie, it is of lesse sharppnesse, and causeth the part grieved, rather to turne into a tumor, then into an ulcer, and this tumor is called Erisipelas, and that which is ulcerated, is called Herpis, these are knowne, bothe by their colour, and by their heate, which sheweth the humour that they are engendred of. Againe, according to the sharppnesse of the humour, they doe differ, for that which commeth

of the sharper humour, is called Herpes Estiominon, for so doth Hippocrates name it. But of the other which is lesse sharpe commeth Herpes milaris, which many have called so after Hippocrates, because it maketh risings in the skinne like unto the seades of Miliarum. It seemeth unto me that this flise hath some fleaine mixed with it, and that the other to come onelie of exact choler, and therfore it commeth with erosion, the affect apprehending still the skin, whereof it taketh name. And where bloud and choler is equallie mixed together, the forme and nature of it is in a meane betwixt Erisipelas and inflammation. But if either humour excede in quantitie, the disease taketh his name of that which doth abound, as they call that where choler doeth surmount bloud, Erisipelas inflamatorie, and where bloud surmounteth, they call it Inflammatio Erisipelatas. The like interpretation is also vsed in the mixing together of other humours, as Inflammatio Sirroïdis, and Siribus inflamatori, and Oedema inflamatori, and Inflammatio Oedematos. These fourre are they whiche oftentimes are made affects, and hauntee through the flise of humours, I doe meane Phlegmon, Erisipelas, Oedema, and Siribus. Erisipelas is a cholerike flise, and commeth of cholerike humours. Phlegmon, (or as we scarne it,) an inflammation, commeth of bloud. Oedema commeth of thin and watrie fleame. And of grosse and glutinous fleame springeth one kinde of Siribus, and the other kinde of Siribus commeth of the dregs of bloud.

There be also two kindes of these, after Hippocrates, and both they come of blacke choler, whiche we call melan-cholie. Of the one springeth Cancer, and of the other commeth a kinde of Siribus, but it differeth in colour from that Siribus whiche commeth of fleame, and both these are named Tumors against nature, they are hard and without paine, and the generation of them both, sometime from the beginning, doth come of the ill curing of inflammations, as well in Phlegmon, as in Erisipelas and Oedema, when as they are too much refrigerated.

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Of Ecchymosis and blacknesse which commeth
after bruising. Chap. 10.

Those which are called Ecchymosis or blacknesse, be verie naere in kind vnto Sirrus, and it happeneth chielie vnto olde men, when as their veines are bruised. For of a light occasion this commeth vnto aged men, as I haue said before, and some of these colours are in a meane betwixt blacke and redde, and are called Swart. All these come of bloud shed out of the veines, sometime when the filme or pannicle is bruised, & sometime when the end of the veines are opened.

Of Aneurisma and Spasclus. Chap. 11.

When there is an orifice made in the arterie, that affect is called Aneurisma, and it chaunceth when the arterie being wounded, the skin which is aboue commeth to a ciccatrise, but the separation which is in the arterie remaineth, being neither conglutinated, nor brought to a ciccatrise, neither yet stopped with flesh. These affects are chielie knownen by the pulse and beating, which the arteries doe make. And also all the tumour vanishest awaie when the arterie is pressed downe, the substance which made the tumour, runneth backe againe into the arterie, when it is so compressed downe, which substance of bloud we haue shewed more at large in another place, to be nothing else but shin yeolow bloud, mingled with subtil spifts.

And trulie the bloud which is in them, is more hotter than that which is in the veines. And Aneurisma comming by reason of a wounde, casteth forth bloud in such a sorte, as maye hardlie bee stayed. But in Oedema the mattier is not so, for if wee presse the affected part with our finger, it giueth place, and there remaineth a hollownesse, neither is there anie pulse felt in this affect, and Oedema is more broader a great deale than Aneurisma, except some
con-

vnklealed bloud engendered of Aneurisma, whiche maketh Spacclus, soz so doe I name all corrutions of the sounde partes, so that it is not onlie in the flesh, but also it corrup-
teth the bones themselues.

Gangrena is also a mortification of the sounde bodies, but it is not so of the bones, & it followeth after great inflama-
tions, and is one kinde of Spasclus or Syderatio, and hath a
proper and peculiar name beside the general. Now that we
haue sufficientlie defined these, it is time that we speake of
melancholie flures or tumors.

Of the setting of Melancholy. Chap. 12.

Vhen as blacke cholar lieth in the fleschier partes, be-
ing verie sharpe, it eateth through the skinne, and
maketh an ulcer, but when it is not so sharpe, it
maketh a Cancer without ulceration. And we haue decla-
red before, how that the veines swell more in this tumour
than with an inflammation, and what manner of colour it
maketh. There are not onelie Cancers engendered of this
tumour, but many other tumours consist of the same hu-
mour. All these bodies which are vered with these affectes,
are nourished with the euill iuyce, either of cholerik or me-
lancholik things, either else of some virulent and naughtie
humours comming of great putrefaction or corruption.

Of Phagedena, Scabie, and Lepra.

Chap. 13.

Those vicers whiche eateth and devoureth the sounde
partes about them, are called Phagedena, soz they name
Phagedena, compound of two things, that is to saie, of
the ulcer it selfe, and of the tumour ioyned with it. For
Herpis also eateth that which is about it, but it is onelie
an ulceration of the skinne, and Phagedena doth not onelie
eate the skinne, but the flesh also which is ioyned to
it. Now to name other Ulcers, as Telephia and Chiro-
nia, &c. it were superfluous, for it is sufficient for vs to call
all Ulcers commonlie Cacoethæ, that is to saie, malignant.

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Also

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Also Scables and Leprosie be melancholite affectes of the skinne, euen like as the same humour maketh a Cancer when it is in the veines and fleshie partes.

Of Elephas, named Elephantiasis. Chap. 14.

Also Elephas is a melancholike affect, and hath his generation of melancholite bloud, and in time the bloud is made more blacke, and manie of these are full of blisters, which are of euill smell and grieuous to beholde, and when this affect springeth first, it is named Satyriasis, because they are like Satyres in countenance. And we do call them so, when there appeareth risings of the bones, in the temples and other parts of the bodie. Also there are such bone risings, which are named Exostosis, like as the natural dissentio of the yard not ceasing, some name it Satyriasis, and other some call it Priapismus.

Of Achoris, Myrmecia, Acrocordon, Psydrax, Epynectes, Furunculus, Bubo, Struma, and Hernia.

Chap. 15.

Here is also a little ulcer in the head, which you must coniequer to grow of salt & nitrous steame, and out of it floweth mattier, not verie watry, neither yet so thick as honie, or as it doth in those which are called Fau, for those are with a certaine humour, and full of holes, and as it were with an humour flowing like unto Honie, and these Tumours are verie little, and not lyke unto the other. And there are lesser Tumours against nature than these, which also happeneth unto the skinne. Myrmecia, and Acrocordon, Psydrax, and Epynectes, bee affectes to all men knownen, and so is Furunculus most manifest, and it is gentle, beeing onelie in the skinne, but if it bee deep in the fleshie partes, this malignant, like unto Phyma, and Furunculus differeth from Phyma onelie in hardnesse, both these affectes are inflamed, beside the third which is

called Bubo, the fourth, which is named of many men Phygetlon, doth differ from Phyma, both in heate, and quicknesse of generation.

There be some also which chaucelh onely in the flanks, and arme pits, which some suppose to be Phygetlon, because it commeth with an inflamation, in those glandulua parts, these affectes, when as they are made hard, are called Cœeras, that is to say, Struma, like as the hardnesse of the testicles, are named Sarcocelle, and like as the watry humor, gathered in the pursle of the testicles, is called Hidropisie. In like maner, when Epeplon, which we call Surbus, falleth out, the disease is named Epiplosie, and when both these, that is to say the intestines, and Surbus falleth downe together, it is named Enteroepiplosien, the later Phisitions call all tumors of the testicles, by the name of Cele, that is to say, harnia, or ramix. And like as all that is now spoken, sheweth the sicknesse of those parts, which we haue spoken of, so Cirsocle, being a newer name, sheweth the affect of which it was now deriuied.

Of Varicis, Rupturies, Inperitoneum, and Hidropsie.

Cap. 16.

Varicis, the ancient writers, name all beines which are dilated and swelled, & not as the Athenians suppose, that Varicis, should be onely in the legges, by the reason of their weakenesse, and chiefely when the bodie aboueth with grosse bloud, which may fall vnto them.

Also the inward rimme of the belly, called Peritonium, either being wounded, or ruptured, and not ioyned together againe, causeth a soft tumor in that place, which if it chauce in the flancke, it is named Babonosie, but if it happeneth in the nauell, many Phisitions call these Exomphalos, and there is no such disease of Peritonium, but of necessitie, the Naruus appendix of the muscle, must suffer.

What this appendix is, I haue shewed in the administration of the Anathomie. Therefore these affectes are of the overthwart muscles, & that Harnia which is in the flackes,

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ts of the oblike muscles; the filme or appendix of those whiche are in that parts, being either broken or dilated with peritonium. There are also other tumours, which belongeth to this place; that commeth by the hurt of the intrailes, the affections which ingedeth these tumors, are spoken of among inflamacions, and other sifflus tumours, with other like, as those that haue dropsties, where there is gathered a multitude of water, as in that which is called Ascitis, and of wind, which is named Timpanitis, and that which cometh of flegme, which is called Anasarea, or Leucophlegma, &c.

Of Epulides, Parulides, Thimus vua, Tonsilla, Parysthmia, Polipus, Vnguis, and Scapheloma, Cap. 17.

There are also other tumors, which haue proper names, as Epulides, Parulides, Thymus, and such like, which are fleshie braunches, or buddes, growing soorth, like unto a graine. Vua Paristhnia, and Tonsilla, are nothing else, but inflamacions. Vua, is an inflamacion of Gurgulia, which we call the buila. Tonsilla, of those kirells, which be opposite (we name them the Amigdalines) Paristhnia, is in y parts of the lawes, or nigh unto y thyoate. It seemeth, that of these parts Hippocrates dyd not understand all these inflamacions of Gurgulia, to be Vua, but one onely kinde, in which, the ende of Gurgulia is like unto the seide of a Grape. Also Polipus commeth when as either inflamation, or Phyma, or any braunch thereof, call it what it please you, for this affect, is alwayes in the nosehilles, & they are inflamed, chiefely because of the place. Encanthis, is also a tumor against nature, & breedeth in y corners of the eyes, but yet in all his kinde, he is not against nature. Vnguis, is also a braunch, growing outward in the eyes, to the tunicle or membrana: which is dilated of Circumossale, and cometh to corona. Those y are called Staphiloma, some onely by position, some by disposition, be against nature. We haue in an other place, spoken of all such affects, as are in y eycs, & therefore now it is time, to finish this booke, seeing there is no other kinde of tumors against nature, which we haue not spoken of.

FINIS.

AN EPITOME UP- pon Galens three booke

of naturall Faculties, verie necessarie for the Stu-
dents both of Philosophie and Phi-
losophie : set forth by Maister
James Silvius, Phi-
losophie.



Acuitas is a certaine cause Effectrix, placed
in the temperature of a parte, in the begin-
ning of simples.

The faculties governing our bodie, in the
which our life consisteth, are in number thre,
Naturall, Vitall, and Animall.

Intime
Nature
wise

1. Naturall, is in the liner dispearsed
by the veines into the whole bodie, being
the third and lowest.

2. Vitall, is in the heart, distributed
by the arteries into the whole bodie, be-
ing the second and meane.

3. Animall, is in the braine, and car-
ried by the nerves into all parts, indued
with the sence of saeling and voluntarie
mouing, being first and chiefeſt.

Indigni-
tie, place
and for-
titude.

We must ſtart intreate of the naturall, as the nouriſher
or pillar of the reſt, as we proued in the order of reading or
teaching Galens bookeſ.

The natural faculties
which bee first & prin-
cipall, are Generatrix, Engenderer
& Auctrix, Increaser
& Nutrix, Nourisher,

which are
called pow-
ers Vegeta-
ble, Arist.de
animal, lib. 2
cap. 4. q. ii

1. Actio.

An Epitome

1. Actio. 1. The verie motion active is a substantiall forme in Materia, or production to substance, or proceeding to forme. And that is either of all or of part, as generation of humours in a living creature, of blood through moderate heate: of both kindes of choler by immoderate heate, of The first fletche and melancholike humours, by a slowe two faculties, heate, and that commeth of some meatemore, of some leesse, in all temperatures. And these humours are either naturall or unnaturall.

2. Opus. 1. A thing made and finished by action, as all parts the boode fashioned in the womb, and by generation complete, unto the which perfection of partes, the seede being rightlie once conceived. Generatrix, is the chiefe and principall worker.

1. Alteratrix. The which generallie be hot, colde, moist, and drye, in their first and elementall faculties, and doth change the seede bloud, & menstruall substance into a man, in which is the qualities of feeling, tasting, smelting and seeing: for it is necessarie yout of Alteratrix, bones, veines, nerves, and all other partes be made, but perticuarlie she doth woyke upon that substance, by facultie, making bones, nerves, veines, &c. For of the fourte elements mingled, doth grow the perticular faculties alteratrix, wherof is made the substance of euerie similes parte: and so many faculties of alteratio, ther be in living creatures or of planets, as there are found similes parte in them.

2. Formatrix. This facultie verie artificiallie and with great cunning, and for some cause, doth fashion the matter which is chaunged, so that it may haue an apt figure, for placing, composition, hollownesse, wholenesse, soundnesse, Apophyses, Epiophyses, and other shysngs necessarie, pertaining to

Two other faculties,

to the constitution of the bones, narues, veines, arteries, &c. The which constitution is made, for the action and vise of the parte, that after shalbe created, that nothing be lacking, nothing superfluous, which otherwise might be in better sorte.

This doe not onely serue for the in-

Auxilia- res, or helping facultie ^z as they were hande- maides.	Nutrix.	crease of the young, being once ingen- dered, but also from y ^e time, that the seede is conceiued, for it is meete that the seede be augmented by nutrition, that it may suffise to constitute, so manie and such parts as be necessary. The male seede is first nourished with the female, and af- terward with a small & halituouse por- tion, of the bloud of menstruum.
	Pouri- sher.	Austrix.

1. Actio. Is an increasing, that is to say, an ampliation of the sound partes (which were engendered) of a living creature, in length, breadth, and deppnesse, keeping the proper forme and first continuacie, as it is sayde in the 1.li. cap.5. De generatione.

This is the worke of nature onelie, when as these things which are extended to vs, or pulled from vs, or are amplified in one measure onelie, or not in all together, then this facultie beareth rule from the birth, vnto the flourishing age, and as I saide, helpeth the facultie Generatrix in the wombe, and is onelie in a living bodie.

2. Opus. The small partes of a living creature borne into the world, which are brought into a reasonable bignesse, and the bodie being little made great.

An Epitome

Alteratrix.

Changer.

Auxiliaries
or helping
faculties.

Coatrix.

Digestor.

Faculties.

Natrix.

Nourisher.

Of þ which
we will in-
treate here-

& after moze

at large.

Facul-
nutrices.

1. Actio. That is nutrition or the perfect assimilation of nourishment, with the thing nourished, that is, when that thing which followeth, as the forme of nourishment is put vnto, fastned, & made like vnto all the sound parts of the nourished bodie, without anie ampliatio, for the ioyce or hamor when it falleth a Vasis, euuen as certaine dew, so is it dispersed through all the part which ought to be nourished, and by and by it is put or ioyned vnto it, and after having gotten sufficient drynesse and clammie humour through naturall heate, it is glued and fastned, it increaseth, cleaueth together, and is vnted in one. The which commeth not so to passe in Anasarca Hydrope, when as the nutriment being moze watric, and not so clammie, by reason of the abundance of thin & watric humours, falleth frō the sound parts of the living creature, & at the last it is made like vnto the parte which should bee nourished, when it is nutriment in dede (other are nutriments in power moze proper, and remoue.) The which is not in Leuce, i. Vitiligo.

2. Opus. All the parts enduring with nourishment so long as is possible.

Attractrix, which draweth vnto the part convenient qualitie and ioyce. This facultie, like as the rest, being found in some instrument, as in the stomacke, reines, wombe, milt, bladder, purging medicines, and Alexiteries, is easlie transposed into the other parts.

Auxili. 3. Retentrix. The retainer of the same vntill
facult. digestion be done.

helping Coctrix. Digestor in altering, and that ma-
facul. keth it like.

Expultrix. Expeller of that which molesteth
the part, in quantitie, qualitie, or both.

But we will intreate of these four faculties as most
principall hereafter more at large.

1. Attractrix. The drawer of conuenient qualitie and
uyce into euerie parte to nourish the same (the which is
common vnto all partes that drawe vnto them such nutri-
ment as is most proper for them, sometime thorough
straight pores, as in the stomatke, and sometime onelie by
the temperature of the parte, as almost in all the other
partes, or else to the voluptuous delectation of the parte,
whereby the mouth of the matrice doth drawe the seede of
man to the verie end, and whereby the gall doth separate
and drawe yelow choler from the liuer, but in the Gall,
yelow choler is not engendered, as Asclapiades saith, like
as neither he affirmeth melancholika humour in the splene,
but of him it is drawen from the liuer to nourish it selfe.
The reines doe diuide and onelie drawe the vaine out of
a hollow veine from the bloud, and it is not carried of his
owne accord into the reines, as though that were the
best.

Neither doe the hollow veines drawe togesher and wind
about, thrust forth the vaine into the oblique reines, nor in-
to these, which lie right vnderneath in the sides, to be strai-
ned out with all the bloud, and because it is thinner than
bloud, to be transmitted: euен as all the Wine runneth
into the vessele of the Wine-presse, and as the coniealed
milkie is strained, the Whey alone runneth, and not the
cheeze: in like manner the reines doe expell the vaine into
the bladder, thorough Vreteras, which are growing on the sides
of the bladder, and the humour which is receiued, Asclapia-
des saith, is resolued into vapours into the bladder, and into
the vordie, hauing as it were two tunicles in it, the vapors
are let passe by waies, vncertaine, darke, straight, & such as
can

An Epitome

can by no sense be perceived. And they being once againe growen together, do receive their first forme, and so out of vapours, humours are engendered, soz so he hath deprived the reines and Vreteras of their function. Neither doe the part of bloud receive pure bloud abone the reines, but those things which are beneath, doe receive the bloud from the reines, (vnto whom they bing fastned, through preßing boile as Serum be carried) being purged and distilled, as certaine of the scollers of Erasistratus saie: soz if Serum were heauie, neither should it be carried of the Stomacke into the liner, to be distributed, neither into the reines by Caua, neyther doth a watrie humour runne into the reines, and a sanguine humour by Caua backward, like vnto oyle and waſter mingled, which when they are poured on the ground, each run contraris waie, as other Erasistratians affirme. Nor yet as Licius saith, the v̄ine is the nourishment of the reines. Therefore the reines doe dralve the v̄ine, soz that it is familiar and pleasant vnto them, and not by following that which is made emptie. For so when no more v̄ine did abound, then was it made emptie by Ischuria, that is to saie, through suppression of the v̄ine in the reines, bladder, or other passage belonging vnto v̄ine, as wee haue said before moze largelie. In the Tractice of the Stomacke and the thoate, by their straight passages, there is no Deglutition by contraction, as Erasistratus saith. In the Tractice of the liuer, there is a distribution of Chylum, out of the Stomacke and entrailes, into the liner, by the veines Meseraica. In the Tratrice of all the partes, there is distribution of bloud out of the liuer and Caua, into all partes by the braunches of the veine. And not as Erasistratus affirmeth, by the expreſſion of the Stomacke (for this although it were, so yet by reason of the length of time, it should haue small power, for the distribution of bloud through the veines) not by the veines contractit about the bloud, which they containe, not with that succession vnto that parte of our substance which is made vacant, and dispeared from our heat, the which thing those that recover from sicknesse doe declare, who if they haue not moze nourishment flowing and abounding.

abounding in them, then there is place vacant, they shall never recover their accustomed helth, & moreouer, the abundance of bloud in the bodie, could never be gathered toge-
ther vpon the liuer. In the frature of purging medicines it
may appeare, they drawe proper qualties, or certaine hu-
mours, familiar vnto them, out of our bodies, as Scamoni-
um draweth yeolowe choler out of one that hath the Jan-
ders, Elleborus niger draweth blacke choler ex Melancolico,
Cnicus, Coccum, & Gnidium, draweth sleame ex Leuco-
phlegmatico: flor:eris, Squamma:eris, & Vstum, Chamedris,
Chamelion, draweth a thin and watrie ercrement ex Asci-
tico, and these tumors are not engendered in vs of the me-
dicines themselves, making our bodies supple, as Asclepi-
ades doth fassellie surmise, denying the facultie attractive
vnto euerie conuenient qualtie, whereby Magnes draweth
yon, Succinum a little moate, and coyne the water layde
vnderneath it in earthen vessells; and certains medicines
doe pull out splints and arrowe heads fassned verie deepe
in the flesh, and also poison of Serpents, which was put in
the same.

Likewise certaine medicines drawe the poison of Vi-
pers, some the poison of Pastinaca marina, & other of others,
insomuch that the poison drawen out, hath ben found lying
vpon the medicine. By the which similitude, the same sub-
stance may drawe thinges, other medicines drawe not by
ooke and crooke Attomos, ioyning together, as they mette
one another with Epicurus, the which he and Asclepiades
did appoint to be the first elements of all things.

Retentrix. The reteiner of proper qualties drawn vnto
euerie parte, vntill digestion be perfect, when there is
nourishment, but if there be ercrements which doe trouble
the part wherein it lieth, as in the entrailes, the bladders,
&c. swelling with quantitie, or sharpe and biting qualties,
or in both together. The childe is retained in the wombe,
vntill that through greatnessse, weight, biting, or that the
infant be anoide with sweate, or brine, the Membran^e bee-
ing broken, or through some other urgent cause, it is con-
strained to be deliuered. This facultie like as the rest, is in

De Tumoribus

all parts which are to be nourished, but it appeareth most plainlie in those parts which are greatlie hollow, as in the Stomacke, womb, bladder, and is most delighted in these oblique passages, but in other partes it is more obscure, it is also placed in the temperature of those partes, even as all the rest are.

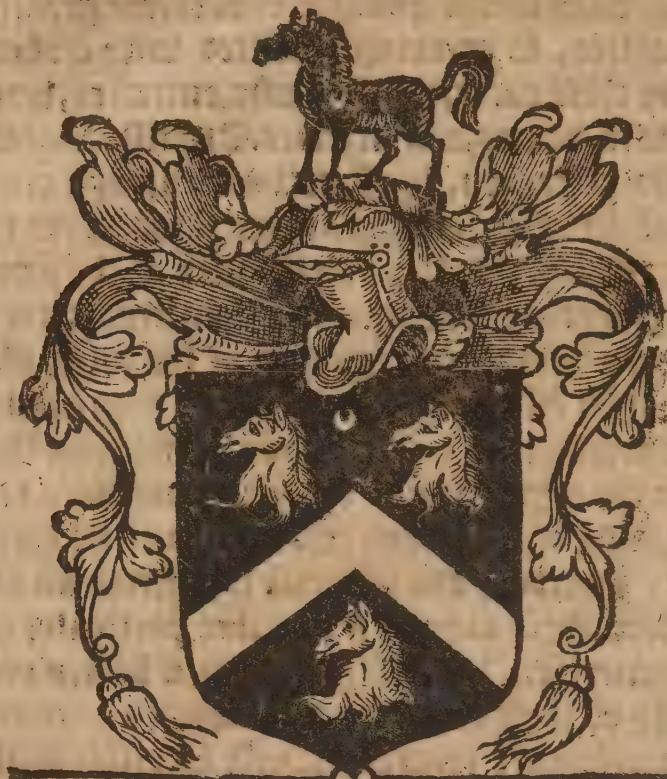
Coctrix. The digester of the substance reteined in the part, the which substance is so much the rather made like unto the parte by alteration, as it is more nearer, & of greater similitude, to the same in qualities, as of bloud, flesh is sone made, but that substance which hath lesse similitude with the part, it is necessarie that it be chaunged slower, & first by all the meane qualities, as of bloud, hot, moist, and red, ther cannot at the first dash be made a bone, colde, hard, and white: but there must needs be many alterations and chaunges, in the middle. And for that cause there are two kindes of instruments pertaining to nutrition. The one is that which draweth, carrieth, containeth, and digesteth the nourishment, and as it were a straunge burthen, expelleth, and beareth it, such are first, Cocture, Os, Gula, Ventriculus, Intestina, second, Mesaracie, Venæ, Hepar, Cava vena, Thordie, all the parts Similares, and of these, Organice, and Vene capillares, the which as the chieflie prepare by alteration the nourishment meete for euerie part. The other is, that which by drawing the exrement of nourishment, doth divide, carrie, reteine, and purge it, as are Lien, Rene, Ambæ Vesicæ, with the passages of y Stomack, chieflie by Crassa intestina, Spinderes ambo, Musculi octo epigastrij. And those muscles which doe make the restraint of the breath, and also those which is verie profitable and necessarie for the siege, and vaine, and unto the bearing of a childe. Through this nourishing alteration, when as the partes are made, that which remaineth is like unto them, and therefore it is called Assimulatio, but through the ingendering alteration, those partes which before were not, are afterwards created.

Expultrix, the expeller of those things which could not bee overcome, digested, or perfectlie altered, and that could not

not be made like vnto that which ought to be nourished, when they are greued, as it were with a strange burden, the part which demaunded them, either by concoction or attraction, and when they stretching out in quantitie, or troubling with sharpe qualitie, or both, doe greatly hurt it. This facultie, is exceedingly delited with crooked wayes, which are these parts, the Stomache, entrailes, wombe, both the bladders, veines, and arteries. Expulsion, which is contrary vnto attraction, is often times through one passage, as vomite and swallowing downe through the throte: the saede and the encrease, through the neck of the p[ro]trui[er] parts. The distribution of nutriment, & the attraction of purging medicines, & voluntarie expulSION of the iuste, abounding in vs, through Mesaraicas venas. These nourishing faculti- es, are vnderstandinged by the name of naturall things, for that from the conception of the saede, euен vnto death, they are in a liuing creature, and also in a plant, for they help ge- neration, & action, & one likewise furthereth an other, that by nutrition, there may be a certaine particular generati- on and corruption, wherefore these thre booke entreat al- most onely of these faculties, vnto whome, corruptio, di- minutio, & atrophia, are contrary. These faculties with certain instruments, which haue action, common vnto all the bodie, are of two sorts, that is, generall, and perticular. The ge- nerall are either all present, as in the Stomack and liuer, or else thre of them onely, as in the two bladders, for one of them digest, or two of them alone, as in the reines, for nei- ther they digest, nor reteine, or at the least very little, by reaso that they want great capacitie, or else the facultie ex- pulsrix, as the entrailes, which haue for that cause onely cro- cked passages in their tunikes. And forasmuch as these ought to be nourished, as wel as y other similer parts. They haue fourre particular faculties, nourishers of them, placed in the temperature of their substance.

Yetherto we haue declared, which are the naturall actions, how they be made, and of what parts.

FINIS.

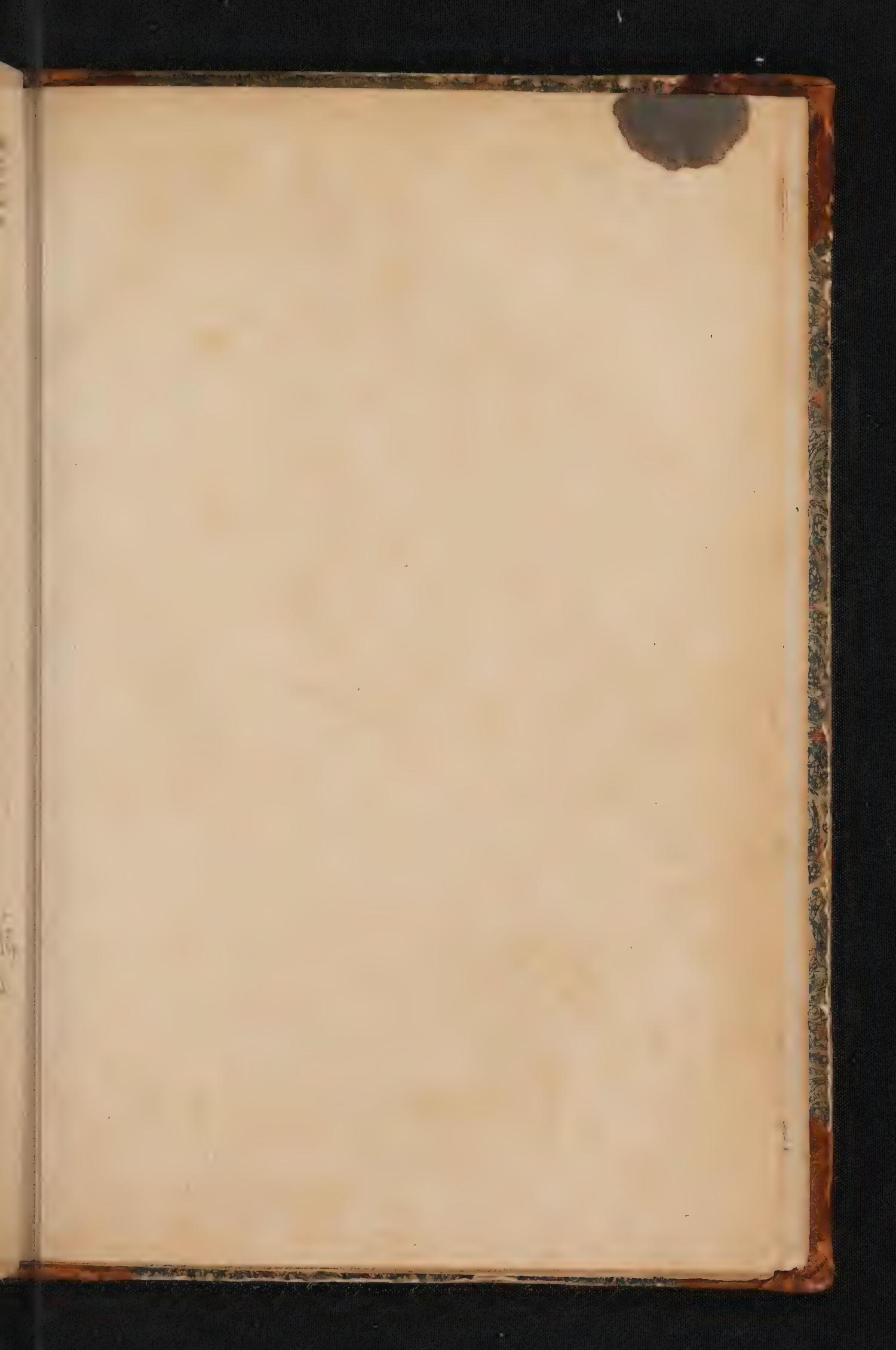


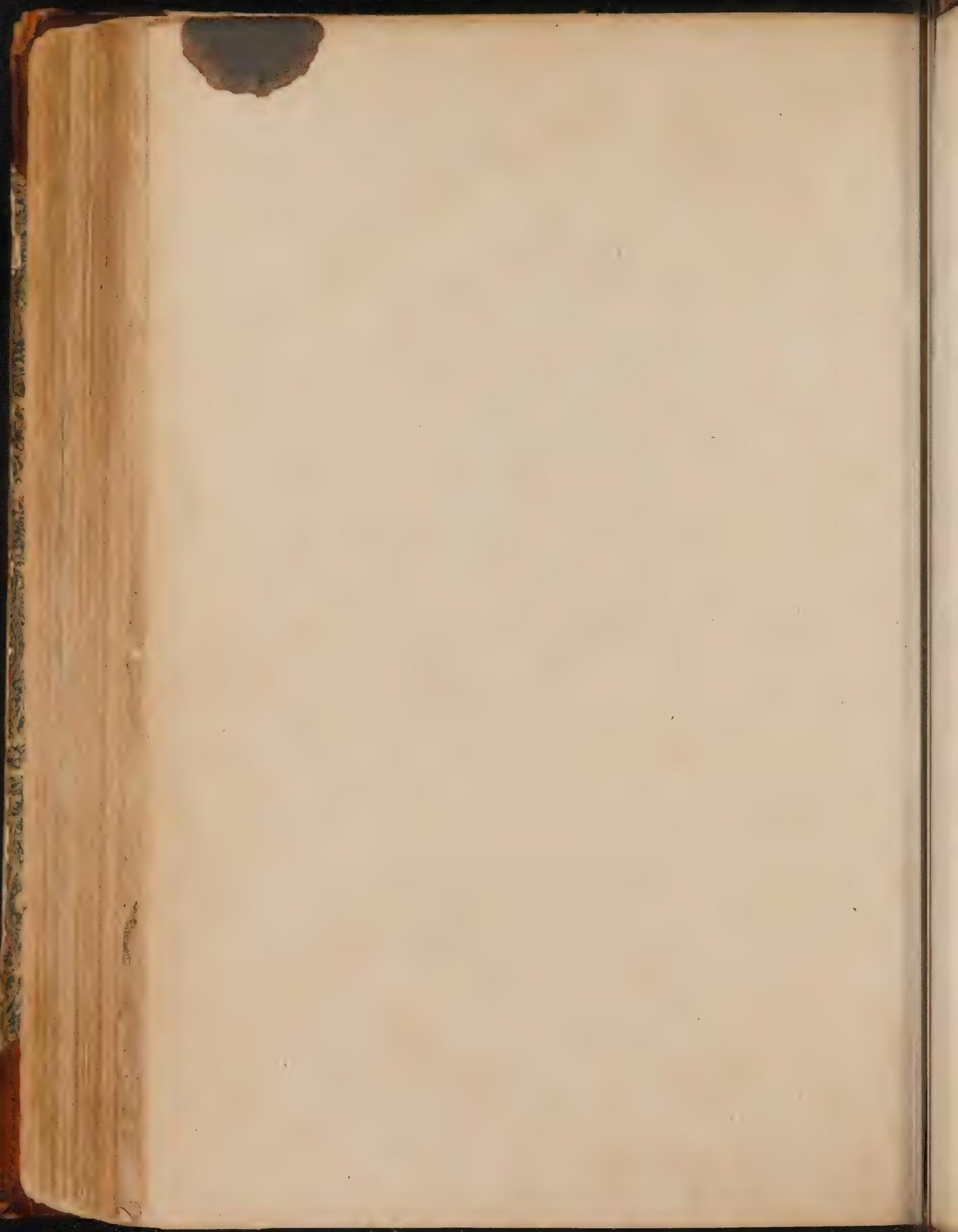
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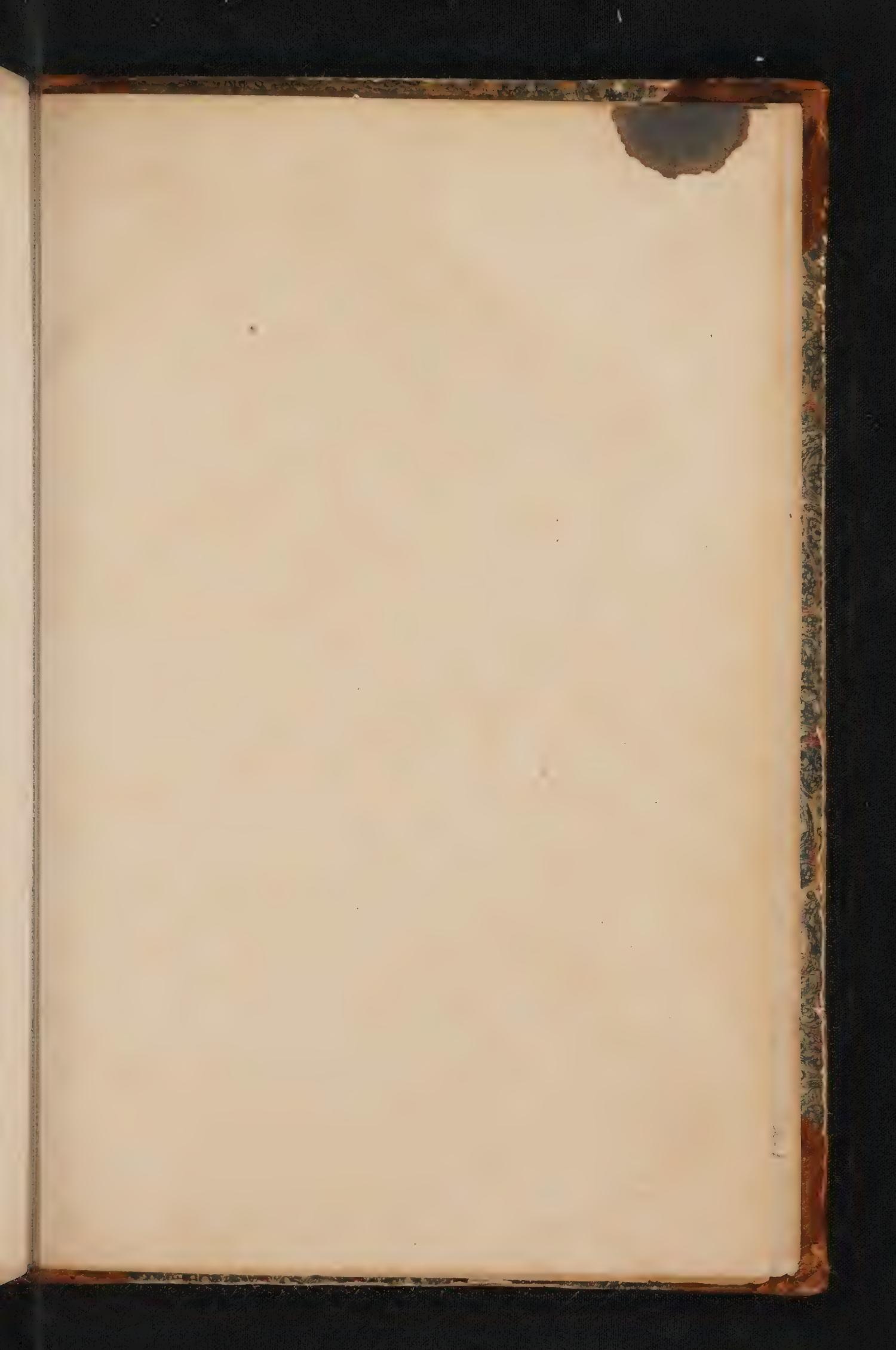
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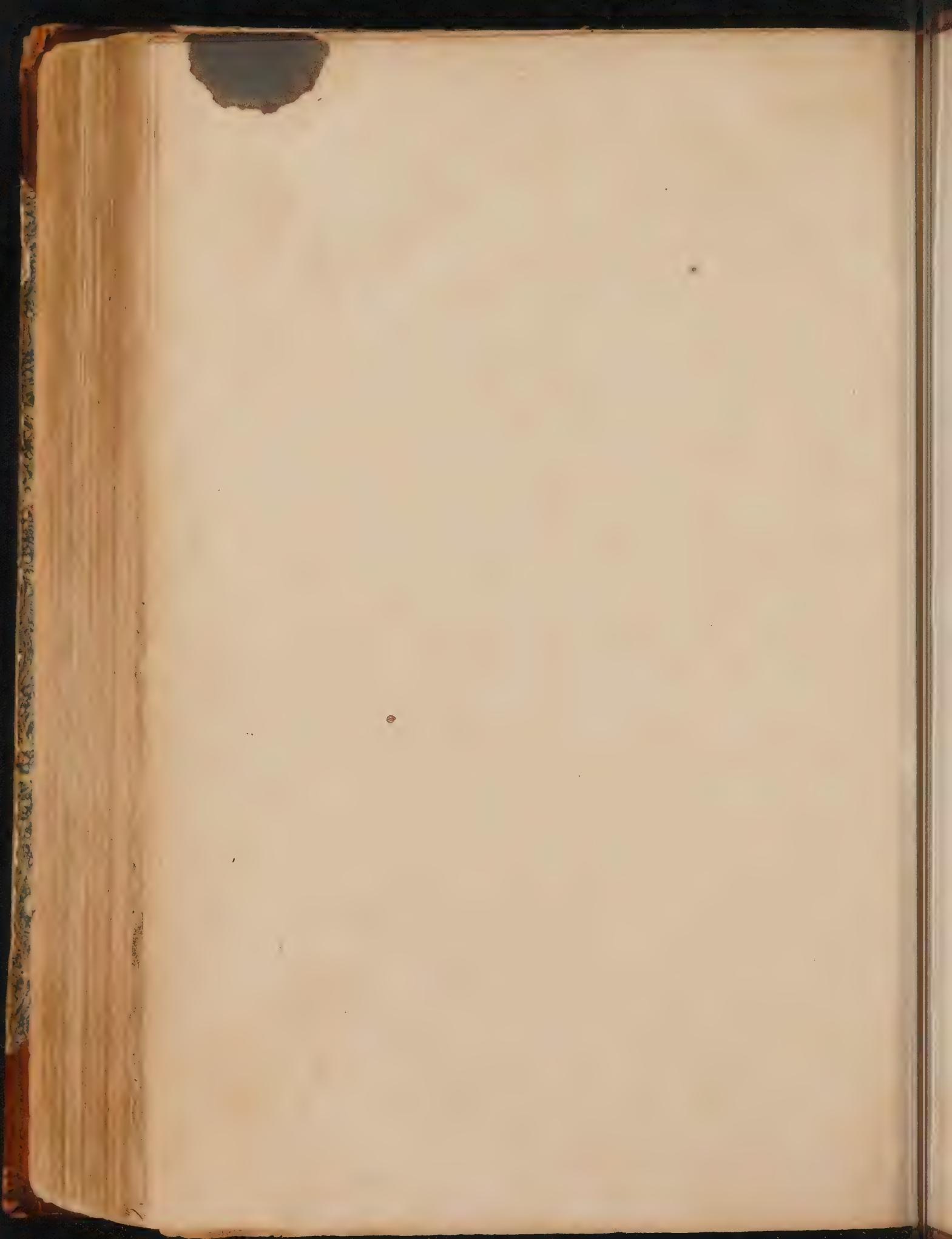
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